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MEMOIR
OF
BISHOP WILLSON

PRESENTED BY THOMAS WELTON STANFORD.

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RIGHT REV. R. W. WILLSON, D.D.,

FIRST BISHOP OF HOBART TOWN,

DIED 30TH JUNE, 1866, AGED LXXII.

"Personal Recollections"

OF THE

RIGHT REVEREND

ROBERT WILLIAM WILLSON, D.D.

(First Bishop of Hobart Town),

WITH A

Portrait of His Lordship,

AND AN

INTRODUCTION on the STATE of RELIGION

IN

TASMANIA, prior to the year 1844.

COMPILED BY THE

REV. THOMAS KELSH,

Of the Diocese of Hobart.

Hobart:

DAVIES BROS., PRINTERS, "MERCURY OFFICE," MACQUARIE-STREET.

1882.

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DEDICATION.

TO HIS SUCCESSOR IN THE SEE OF HOBART,

THE RIGHT REVEREND DANIEL MURPHY, D.D.,

AND

TO HIS VERY INTIMATE FRIEND,

THE VENERABLE BISHOP OF BIRMINGHAM,

AS ALSO TO THE

MANY OTHER FRIENDS, CATHOLIC AND PROTESTANT, IN THESE COLONIES AND IN ENGLAND, WHO STILL REVERE THE NAME

OF

GOOD BISHOP WILLSON,

THESE "PERSONAL RECOLLECTIONS" OF THAT HOLY AND ZEALOUS PRELATE,

A FEEBLE BUT LOVING ATTEMPT TO PERPETUATE HIS MEMORY,

ARE RESPECTFULLY DEDICATED BY

THE COMPILER.

Errata—Corrige.—Page 62, lines 11-12, read "three, Archdeacons Hunter and Marum, and Father Keohan." Lines 13-14, read "and the survivor, Archdeacon Hogan, continues," etc.

PREFACE.

Eight-and-thirty years have passed to-day since the venerable Prelate, whose memoir is here given to the public, first landed on the shores of Tasmania. It has been thought, therefore, a fitting anniversary on which to publish the following pages that record some of his many estimable qualities. The proposal to collect from various sources particulars of the life and labours of Bishop Willson originated with a gentleman in this city; and, as promises of help were forthcoming from several admirers and friends of His Lordship, a beginning was made, and the first paper of "Personal Recollections of the late Right Reverend Robert William Willson, D.D.," was published in the columns of the *Catholic Standard*. So much interest was shown in the series of papers that followed, not only by friends in Tasmania, but by many in England—among others by the venerable Bishop of Birmingham—that it was resolved to print a few hundred copies of the "Personal Recollections" in book form, with divisions into chapters as a better means of reference. The several contributions to this memoir have been published, as nearly as possible, in the words of the kind friends who forwarded them, so that there is some lack of uniformity in the style of the book, though not, it is hoped, to such an extent as to irritate or displease. The only object the Compiler has in view in publishing the "Recollections" is to help in perpetuating the memory, by causing to be better known the virtues and apostolic spirit of the first Bishop of Hobart, to whom he is indebted for more than he would attempt to record. After

the first sheets had been printed, the name of the Capital of Tasmania was changed by an Act of the local Parliament from "Hobart Town" to "Hobart." The title of "Bishop of Hobart Town" has, however, been retained throughout the "Recollections," both to prevent confusion and, also, because that was the Bishop's official title, recognised by ecclesiastical and civil authority. The Compiler takes this opportunity to thank the many friends who so readily assisted him in his labour of love, and he would especially notice the consideration and assistance readily given by the officers of the Colonial Secretary's department and by the proprietors and staff of the *Mercury* in searching for important documents which were kindly lent for the purpose. Should this first attempt to put into book form a memoir of Bishop Willson induce others better qualified to publish a complete life of His Lordship, the Compiler will be amply rewarded for his humble efforts in contributing ever so little to keep still fresh and verdant among Tasmanian and English friends the memory of "good Bishop Willson."

Hobart,
May 11th, 1882.

INTRODUCTION.

It may interest the readers of this memoir of Bishop Willson to know the state of religion in Tasmania prior to his advent, and the following particulars collected from reliable sources, will, it is hoped, serve that purpose. The history of Catholicity in Tasmania dates from the year 1820, when the Rev. Father Connolly landed in Hobart Town from Sydney. He had reached the latter city the same year with the Rev. Father Therry, who remained for many years in Sydney before removing to Tasmania. On his arrival in Hobart Town, Father Connolly went in search of the few Catholics in the Town, and arranged to celebrate Mass periodically at Mr. Curr's, a Catholic store-keeper in Argyle-st., where he also lodged himself. An old lady still resident in Tasmania relates that when Father Connolly, finding it inconvenient to assemble the faithful at Mr. Curr's store, decided on appealing to Governor Sorell for land whereon to build a church, His Excellency stated that land could be granted only to those who brought capital into the Colony. "Well," replied Father Connolly, "I landed with only fourteen pounds in my pocket." "In that case" continued the Governor, "you can have fourteen acres of land." This land, it is said, formed part of the Church property in Harrington and Brisbane streets, and on it in February 1822, a wooden church on a stone foundation was commenced, and at the opening the Catholic congregation, exclusive of the military, numbered just *nine* persons, viz., Mr. and Mrs. Curr, Mrs. Hogan and her two sons and daughter, Mr. and Mrs. Connell, and Miss Barry. As Father Connolly was the only priest in the colony he was obliged to take long journeys to Launceston and other parts of the north, as well as attending at regular intervals the then important township of Richmond, and other districts. Some dissensions arose between Father Connolly and a section of his flock, to end which the Reverend Bernard Ullathorne (now Bishop of Birmingham) paid Hobar Town a visit, but the troubles seem to have continued.

Early in 1835 it became known that the Holy See had appointed

a Bishop for Australia with jurisdiction over Van Diemen's Land, as the island was then called, and on August 7th, the same year, His Lordship John Bede Polding arrived in the good ship "Oriental," accompanied by the Reverend Fathers Corcoran, Gregory, Cotham, and Spence. The Catholics throughout the island were jubilant, and many Protestants joined them in welcoming the illustrious visitors. His Excellency the Governor sent his carriage and orderlies to the wharf to be placed at the disposal of His Lordship, with directions to convey him to Government House when he had completed any ecclesiastical duties that he might have decided to perform. The Bishop, accompanied by the priests and a large following, proceeded to the Catholic Chapel, and, entering the humble edifice, knelt in prayer, thanking God for the blessings of a safe voyage. He also addressed the congregation, and then drove to Government House, where he was the guest of His Excellency for the period of his sojourn in Hobart Town. The vexed question of the land was considered by his Lordship, who judged it to be Church property, whereas Father Connolly held that it was a personal grant to himself. The question ended in Father Connolly, through his lawyer, serving the Bishop with a writ, which led to the suspension of the priest, and before Bishop Polding left for Sydney, Father Cotham was appointed in charge of the Catholics in the colony. Mass was celebrated by Father Cotham first in a building that stood at the corner of Brisbane and Elizabeth Streets, where the Scotch College now stands; and subsequently at the Albert Rooms in Liverpool Street. Before leaving Tasmania Bishop Polding proceeded to Richmond, and laid the foundation stone of St. John's Church, the first substantial edifice built in the colony for Catholic worship. Soon after his arrival in Sydney, the Bishop sent Father Therry to Hobart Town as his Vicar-General, and the two priests divided the colony into two districts, Father Therry residing generally in Hobart Town, and Father Cotham sometimes in Richmond, and at other times in Launceston. He took up his permanent residence in Launceston in 1837, and celebrated Mass in a weatherboarded house, built by the late Mr. Antonio Martini for that purpose, and rented at £60 a year. The average number attending Mass was not more than 40. In 1840 the site for St. Joseph's Church, Launceston, *was obtained from Government* by Father Therry, through Major

Ryan, who was in charge of the military, and the foundation stone of the Church was laid towards the end of the same year by Father Therry, and opened for the celebration of Mass in 1842. The Reverend Thomas Butler (afterwards Dean of Launceston) arrived on Easter Sunday morning, 1839, and the advent of a third priest was hailed as a great boon by his fellow labourers. Father Butler took charge of the Richmond district until the arrival of Father W. J. Dunne in January, 1845, when he settled permanently in Launceston, where he edified all by his exemplary life and zeal for souls till called to his reward by death on August 21st, 1880. St. Joseph's Church, Hobart Town, was opened on Christmas Eve, 1841, by Midnight Mass celebrated by Father Therry, though the church was not plastered, so anxious was the good priest to leave the Argyle Rooms where Mass had for some years been celebrated. When, therefore, Bishop Willson was consecrated for the See of Hobart Town, in 1842, there were three churches in Tasmania, viz., in Hobart, Launceston, and Richmond, and three priests in the whole island, the Reverend Fathers Therry, Cotham and Butler.

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Personal Recollections

Of the Right Reverend

ROBERT WILLIAM WILLSON, D.D.

(FIRST BISHOP OF HOBART TOWN).

Personal Recollections

OF THE LATE

Right Rev. Robert Wm. Willson, D.D.

CHAPTER I.

HIS FAMILY AND EARLY LIFE.

MR. WILLIAM WILLSON, the father of the first Bishop of Hobart Town, was a builder at Lincoln, where he was much trusted and esteemed for his skill and probity, and appears to have possessed attainments of a higher order than usual in the knowledge of construction. He was a member of the Established Church, but late in life was happily received into the Catholic communion.

Through certain Catholic connections and relations he became acquainted with, and married Miss Tenney, a devout, well-instructed Catholic, who bore him a family of four sons and a daughter, all brought up in their mother's faith.

THE ELDEST BROTHER, EDWARD JAMES,

to whom the Bishop looked up always with deep affection and regard, showed much aptitude when quite young for historical and antiquarian pursuits, and having embraced architecture as his profession, ranks among the early advocates of the revival of the Pointed Style in England.

While contributing various essays to the publications of John Britton, F.S.A., he published a learned work entitled "A Glossary of Technical Terms Descriptive of Gothic Architecture." He also projected and brought out, in conjunction with Augustus Pugin, the elder, the "Specimens of Gothic Archi-

tecture," in 1820, and other works, followed later by the "Examples," joining with the then young A. Welby Pugin in the completion of the latter work on the death of the father, in 1835.

The kindness and instruction bestowed upon their young friend by the Bishop and his elder brother seem to have had much influence upon the earlier part of Pugin's career, his conversion following upon one of his visits to Lincoln.

The subject of these "Recollections,"

ROBERT WILLIAM, WAS THE THIRD SON,

and was born at Lincoln, December 11th, 1794. In youth he was loved for his lively, engaging disposition, and seems to have inherited a good constitution, his health through life, assisted by simple habits and invariable moderation at table, enabling him to undergo at all times much fatigue, both of body and mind.

After a school education, which according to the times was a fair one, a desire he conceived to become a farmer was encouraged by his parents, and he was accordingly placed as a pupil on a farm in Nottinghamshire, and remained thus occupied until an entire change came over his mind, destined to alter the course of his life. The opportunity he here had of forming business habits, and of acquiring experience in ordinary things, proved of no small service afterwards, when, as an ecclesiastic, he had to deal with secular matters. The love, too, he acquired during his pupilage for domestic animals, and an especial delight in exercise on horseback, seem never to have left him. When a young priest on an extensive mission, and later as a Bishop in a partially settled colony, his freedom in the saddle was often of service to him.

THE DEATH OF HIS MOTHER,

when he was in his twentieth year, must have been his first great grief, to judge from the loving, earnest terms he used always in speaking of her useful, edifying life; so devoted in all that concerned religion and family duty; so active in relieving the poor and sick; and, in the end, when a painful disease afflicted her, more than ever careful for others, and equally resolute in fulfilling the precepts of the Church. "He was blessed," says Bishop Ullathorne, in preaching his Funeral Oration, "in being trained under a mother whose sense of religion was deep and good—a woman of strong force of character, of whom I will say no more except that it was the fidelity, with which she adhered to her obligations of assisting at the holy sacrifice under circumstances that imperilled her life, that, humanly speaking, was the cause of her death. She died through her over-eagerness to perform her duty to God. And the child of her heart and of her life received the first religious bent of his soul from her. He was one of those who, in the

providence of God, was prepared for his career in the spiritual ministry by a course of secular pursuits, which fitted him and prepared him, by that larger knowledge of human affairs, for the work that God laid out before him.

HE HAD ATTAINED HIS TWENTIETH YEAR

before he thought of entering the ministry, and then, such was the humility of his mind, and such the diffidence of his heart, that he would not have presumed even to think of an office so exalted as the priesthood, had it not been for the persuasions of the illustrious Dr. Milner, the bosom friend of his family. And here, dearly beloved, I feel that I am about to approach delicate ground, but when I look into the lives of the Saints I find that such passages in their histories have not been withdrawn from the faithful. He had looked forward to settling in life as other men settled. He had actually formed an attachment; something approaching an engagement, in fact, had been reached, when he received such a visitation as those with which our Lord visited St. Paul in Damascus and in the city of Alexandria. He was reading his usual page of spiritual reading when a passage in it flashed, as it were, a spiritual light into his heart, and in that light all this world seemed to sink before him as nothing, and God arose in his majesty and might and claimed his whole heart. Then it was that he communicated to that other soul the great emotions which God had created in his own. She also turned her soul to God; she retired into a convent, became distinguished as a holy nun, and died superioress of her community. He told me that he never dreamed of doing more than entering as a humble lay-brother of some monastery. When Dr. Milner heard of his intention he at once imposed upon him the solemn command to enter at once into a course of ecclesiastical reading, and to prepare himself for the priesthood. It was when he was in his twenty-first year, in the year 1816, that Mr. Willson entered the College of old Oscott, and commenced a course of study. In the year 1820 he commenced his philosophical studies, and in the year 1821 he commenced a course of theology, and then came one of those trials which try delicate consciences and at the same time tend to establish more deeply the stability of the affections. Reading that work which has for so many ages been a light of the priesthood, the work of St. John Chrysostom, when he came to contemplate the grandeur of that dignity and the greatness of the responsibility it involved, his self-diffidence rose again, he consulted his spiritual superiors, and it was only at their special command that he bowed himself to the will of God.

From the testimony of many contemporaries

HE FORMED NUMEROUS FRIENDSHIPS

among his fellow students, his cheerfulness and activity rendering him acceptable to all, both lay and clerical.

One, indeed, still living in dignified age, and devoted as ever to

his sacred calling, gladly recalls the unlooked for welcome, and timely encouragement he received from Mr. Willson when, a diffident youth, he first entered Oscott to begin his studies. Need we add how many there were—a few there still are—who could relate in what various ways their path in life had been smoothed by his ready and intelligent benevolence. Whenever he perceived an opportunity he was not sparing in exertion for the relief of distress or in assisting the friendless. "During the period of his college life," continues Dr. Ullathorne, "he was endeared to those who still remember him by the soberness of his character, the assiduity of his application, and by a

CERTAIN HUMILITY OF HEART.

Perhaps I cannot better illustrate the character developed even in those days than by recording this ancedote :—A widow lady was left with two orphans and no protector. She went to Bishop Milner for advice, stating that she wanted a guardian for her children, a trustee for her property, and a protector for herself. The good Bishop turned his mind to his ecclesiastical pupil, and sending for him said, "I lay it as a command upon you that you take the guardianship of this lady, her property, and her children." Well and worthily did he perform that duty for many years. It was a singular proof of intuitive instinct on the part of the Bishop, and of the qualities that so early in life characterised the deceased, that the Bishop should have deviated from the ordinary ecclesiastical rule to lay such a load upon such young shoulders." He made steady progress in his studies, gaining the confidence and esteem of his superiors by his virtue, serious application in every duty, and anxiety to help any one in affliction.

ANOTHER INSTANCE OF THIS

appears from the following incident, narrated by himself when writing as Bishop to one of his Tasmanian students preparing for the priesthood in Rome. After advising cheerful submission in little disappointments that may arise in College, he continued, "I can remember such disappointments which, I doubt not, turned out ultimately very great blessings to me. I once had an appointment at College and was to commence my work after the vacation. I was told, however, without any explanation during the vacation, that my services would not be required. By God's blessing, I was resolved not to pout, and look grand, and ill-used. So I went laughing on,—in two months the President who undertook to do what was to have been my duty, nearly upset his health and eyesight, so unknown to him, I informed the Bishop (Milner), brought the doctor myself and had him cured. He was afterwards the Bishop and my great friend."

Having completed his theological studies, Mr. Willson was

ORDAINED PRIEST, ON DECEMBER 16, 1824,

by the great Bishop Milner, and in February of the following

year was sent to Nottingham, "and the words," says Dr. Ullathorne, "which his venerable Bishop uttered to him on his departure are ever memorable. He said to him, 'My dear son, I wish you to be at Nottingham what Father Broomhead has been to Manchester.' Every one knows how Father Broomhead, by the force and energy of his character and the ardour of his zeal, improved the state of religion in that town. Mr. Willson found the Catholics of Nottingham under the care of a venerable old French priest, one of those who had come out of France in the great emigration to escape the massacre of 1789. He found them gathered and compressed together in a small place in a blind alley, through which the aged priest would have to wend his way among the clothes that were hung on the lines across his path; and in a Circular which he issued in the year 1825, Mr. Willson stated that the Catholic body were compressed in a space thirty-two feet by twenty feet, and that by a process almost of suffocation they were enabled to bring 250 within its walls." His success in providing better accommodation for his ever-increasing flock, and his zeal in the cause of religion and humanity in Nottingham will form the subject of the next chapter.

CHAPTER II.

HIS WORK IN NOTTINGHAM.

A gentleman now residing in Launceston thus describes the life and labours of the future Bishop of Hobart Town when Pastor of Nottingham, England :—

My acquaintance with this great man began in 1827, when he was engaged building the chapel of St. John the Evangelist, George-street, Nottingham. The contractor's son and myself were school and playfellows, and as we both lived near the building, we used to pay it frequent visits. On such occasions we often saw the priest, the

REV. MR. WILLSON

(at that date in England Catholic clergyman were addressed as private gentlemen), who always had a kind word for us boys, and appeared in every way the direct opposite of what Catholics in general, and priests in particular, were represented to be. He always appeared to have a special fondness for children, and though I was a Protestant at this time, I had been taken a few times, before the building of St. John's, to the little old chapel in "King's Place," which stood a long way up a narrow "twitchel," having been built at a time when the penal laws against Catholics were so far relaxed as to permit Catholic chapels to be built, but not within a certain number of feet of a public street. This chapel was, I remember, very small, not capable of holding two hundred persons, but had, nevertheless, a choir, and attached to it was a small house, which did duty as presbytery, sacristy, confessional, &c. Many Protestants used to go to the chapel, not all to pray, for I have heard Mr. Willson say that when he first went to Nottingham, some Protestants used to take bread and cheese and drink with them, but as they became more familiar with our services, and heard the absurd falsehoods against the Church exposed by the priest, they became more reverent.

ST. JOHN'S CHAPEL

was opened in 1828 (for account of 50th anniversary see *Catholic Standard* of October, 1878), and I had the happiness of being present on that occasion, and afterwards frequently found myself attending "Mass," instead of the Protestant service on the opposite side of the street. This chapel was no sooner opened than it began to fill, and Protestants flocked to hear the exposition of Catholic teaching given *in his own* telling way, by the good priest, so that large as

it was considered to be when compared with King's Place Chapel, it was soon found to be too small for the ever-increasing congregation. Mr. Willson's neat and gentlemanly appearance, together with his kind and benevolent address, caused many prejudices to give way, and in a few years he was the means of bringing many Protestants into the true fold, including several who had been employed in the erection of the church. One young man, a Wesleyan, afterwards became a priest, and the sons of two others were also blessed with conversion and vocations. Besides the converts, Mr. Willson brought a goodly number of influential Protestants to friendly co-operation in other matters; and among these, one of the most useful was the Unitarian minister of the town.

At the time that

THE CHOLERA RAGED

in England, about 1833, Mr. Willson was most active in his endeavours to assist all who were afflicted, irrespective of creed or country, and many sufferers owed their lives entirely to his personal treatment. He went about from house to house without the least fear, or care for himself, and spent several hours every day in the hospital specially opened for the treatment of persons attacked by this frightful malady. On occasions of this kind, it is that the celibacy of the Catholic clergy is prized, which permits them to go resignedly into the midst of epidemics, to assist the suffering faithful, whilst numbers of Protestants die without any assistance in that critical time from their ministers, who are afraid of catching distemper, and communicating it to their wives and children. I remember a case in point at that very time, where an Anglican clergyman declined attending the infected, and when the case was reported to his Bishop, the prelate replied that as the clergyman in question was not a single man, he could not be censured for guarding himself for fear of his family.

Up to this date no other places of interment were permitted in England, save those of the "*By Law* Established" Church. This was felt by other denominations, as well as by Catholics, to be a grievance and persecution no longer to be endured. In order to provide a remedy, honest old

SAMUEL FOX, A QUAKER,

presented the town of Nottingham with a large allotment of land, about eleven acres in extent, for the purpose of a public cemetery. The Church of England clergy induced the generous donor to let their Bishop of York consecrate (?) it. Samuel, not understanding the legal force of this proceeding, consented, and then had to bid adieu to the land, which became the exclusive property of the consecrating party, and was never afterwards used for the purpose for which it was granted. The good Quaker then had several private meetings with the Rev. Mr. Willson, which resulted in an Act of Parliament being

obtained for a general public cemetery for all denominations, about thirty acres in extent, and the Nottingham public have no fears of being swindled out of this property.

The same neatness that marked the man was also apparent in the Rev. Mr. Willson's chapel, and the clean, orderly way in which everything about it was kept, as well as the style in which the services were carried out, did not pass unnoticed even by those who were not of the Faith. Possessing as he did, a good tenor voice, with a fair knowledge of music, he was at this time considered the

BEST SINGER OF MASS

in England. On the great festivals of the Church, such as Christmas, Easter, and Whitsuntide, it was a treat of no ordinary kind to hear him sing Mass, preceded by that beautiful invitatory prayer, "Come let us adore," which suited his voice so admirably, and the remembrance of the devotional feeling he used to throw into these services can never be effaced from my mind. Like his great friend Dr., afterwards Cardinal, Wiseman—who, by the way, was also an organist of no mean order—whenever he assisted in the choir, he took up the part that was weakest; and it is not to be wondered at that the very best amateurs willingly volunteered their services to aid such a one in the solemn rendering of the grand and glorious offices of our Holy Church. Among those who thus assisted was an old friend of mine, Mr. F. Marriott, a Protestant, who was afterwards appointed leading tenor in the Chapel Royal, St. James' Palace, London. These musical treats, coupled with Mr. Willson's great abilities as a controversial lecturer, either historical or doctrinal, swelled the congregation of St. John's, notwithstanding the efforts of a certain

CAPTAIN ARMSTRONG,

of "Protestant Reformation Society" notoriety, who stated at one of his ravings that "if the people would only come forward with their money he would soon have written on the door of the Romish Chapel in the town the words: 'this house to let.'" It is needless to say that though the money asked for was forthcoming, the house never was "to let," and the Captain retired into the *role* of a false prophet, whilst the "house" has since been supplemented by five others, and a sixth is in the course of construction, making seven in all, with a Bishop, Cathedral Chapter, and several other priests, the outcome of the mustard seed sown fifty years ago by Mr. Willson. During his lectures the chapel was uncomfortably crowded, all the passages being filled with forms, and standing room taken up wherever a man could squeeze himself in; and this on Sunday evenings till 9 o'clock, and on one occasion till 9·30 p.m., the entire congregation, Protestant as well as Catholic, manifesting the greatest interest in the discourse. The doctrines and practices of the Church were thus explained in truth and justice, and produced most

salutary effects upon the public mind, and many souls were daily

ADDED TO THE CHURCH.

It was at such a time as I have just described that the saintly old Dr. Walsh, Vicar Apostolic of the district in 1840, came to Nottingham in the course of his visitation, and seeing such congregations, and the need of additional accommodation, instructed Mr. Willson to purchase 6,000 square yards of a plot of land then for sale in a charming situation for a new church, and an adjoining 4,500 yards for a convent. On these sites there now stands one of the most complete Catholic establishments in England, including Cathedral, Presbytery, Convent, schools, etc. When the land had been purchased and the purpose known, a number of firebrands came to the front, and pamphlets, sermons, newspapers, addresses were enlisted in the great crusade against these Roman encroachments; but the good priest, Mr. Willson, was equal to the task of fighting them single-handed, and wrote in reply to all the pamphlets that were deserving notice. What Nottingham Catholic can forget the chastisement he inflicted on the Vicar of St. Mary's, the late Dr. Willkins, and on the Rev. J. W. Butler, Rector of St. Nicholas's? All this time Mr. Willson had no assistant in the discharge of his many and heavy duties, except occasionally during the summer vacation of Oscott College, when one of the professors, Dr. Brown, now Bishop of Shrewsbury, and an intimate friend of Mr. Willson, used to preach during his visits to the town.

It may not be out of place here to give

A BRIEF OUTLINE OF THE DUTIES

performed for so many years. Mass was celebrated in Nottingham three days every week, besides Sunday, and Days of obligation and devotion. Every Wednesday evening there were religious services, which on holidays ended with Benediction of the Blessed Sacrament. Confessions were heard every Friday from 7 p.m., and every Saturday from 5 p.m. till 11 p.m., and on the eves of the principal festivals till after midnight. At this hour I have had to await my turn more than once, leaving others after me. Seven o'clock on Sunday mornings always found him again in the Confessional, and even earlier at Christmas and Easter. At 8 he administered Holy Communion after instruction to those who were fasting, and then there were always some of his flock anxious to speak to him and get advice in their several difficulties. At 10·30 a.m. Mass was celebrated with a sermon at the Gospel; at 2 p.m. baptisms were attended to; at 3, catechism; at 4, instruction to converts; at 5, a visit and prayers in the House of Correction; and at 6·30, the evening service of vespers, lecture, etc. During the week he had to visit at least twice the workhouse, town and country gaols, lunatic asylum, besides attending to two public committees, and the sick calls and visitations among his flock. This was not a bad week's work,

and no one ever heard him complain of being overworked, for he knew that in all the other large towns in England other priests were doing the same labour for the salvation of souls. The

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popularity as a priest and gentleman extended throughout the length and breadth of the country, and among his friends were numbered very many of the Catholic nobility and gentry, as well as the leading Protestant gentry of the town and country of Nottingham. There can be no doubt that it was this great reputation that induced the pious and benevolent John Talbot, 16th Earl of Shrewsbury (with whom he was a great favourite), to contribute the munificent sum of £7,000 towards the building of St. Barnabas's. The late Very Rev. R. W. Sibthorp, one of the earliest of the Oxford converts, also, while yet a Protestant, gave £2,000 for the same object, and expressed a great desire, after receiving ordination into the true priesthood, to be stationed at Nottingham, where he recently closed a long, useful, and happy life. Another Protestant gentleman generously gave the great bell to the same church, in addition to a valuable life-sized painting of the Stigmata of St. Francis Assisi. A third gentleman, and one who was ever ready to assist this highly esteemed priest, asked the favour of being allowed to decorate the Chapel of the Blessed Sacrament, at his own expense, and when permission was granted, he spent a large sum, embellishing the abode of the Holy of Holies in gold and colours. This same gentleman afterwards presented Dr. Willson, when appointed Bishop of Hobart Town, with his best jewelled mitre, whilst his wife contributed the Episcopal ring. Had the Rev. Mr. Willson remained in Nottingham there can be little doubt that many more valuable presents from similar sources would have been given towards the completion of the Cathedral, of which he was so justly proud, and in whose erection he had so large a share.

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Sacraments, viz., Conditional Baptism, Penance, Holy Eucharist, and Confirmation. The present writer, and seven other members of his family, were among those confirmed, besides a goodly number of his old schoolfellows, and a former schoolmaster.

This same schoolmaster may be cited as a good sample of the

REV. MR. WILLSON'S CONVERTS,

and of their firmness in bearing persecution for conscience sake, from those who make the hollow boast of the great Protestant principle of liberty of conscience, and the right of private judgment. His faith and convictions were strong, and I sincerely hope he is now enjoying in heaven that peace that for years was so cruelly denied him by one who had solemnly promised to "love, honour, and obey," as well as by others of whom he was the father. His wife, and the youngest two of his grown-up children, closed the door of his own home against him, and obliged him to hire a desolate room, in which he held his school, and the forms of which, placed side by side, constituted his resting place for the night. Many of his pupils were induced to leave him, and though in such a "home," and with scanty subsistence, he managed to exist for some time, his frame at last began to give way, and death was coming with rapid strides to claim him. Through the repeated efforts of sympathising friends he was again admitted under the family roof, his sickness was already hopeless, but his only Catholic friend and spiritual adviser was for a number of weeks denied admittance, till, as the poor man's last moment was drawing nigh, his barbarous wife at last yielded to his entreaties, and the priest was admitted to attend with the last Sacraments.

BUT WHAT A CHANGE

in this family soon after the Confessor's happy death! The wife who had been so violent and unfeeling to her husband because of his conversion, and so grossly insulting to "the Lord's anointed," was now in her turn stretched on a bed of sickness, her life was despaired of, and she refused positively to accept the ministrations of any clergyman, save the one Catholic priest she had so rudely driven from her door; and in the space of six weeks after her husband's burial, the grave was re-opened to place her remains besides those of her persecuted partner, and as she had embraced his faith before her end came, we may hope she was admitted to share in his joy. In a little more than a year the youngest son met his death by suicide; the eldest daughter afterwards became a good and sincere Catholic, and though the eldest son had not entered the Church when I left Nottingham, he had his children baptised and brought up in the profession of that faith for which their grandfather had braved so many privations, and such unfeeling persecution.

The Rev. Mr. Willson having attained

A LEADING POSITION

amongst the Catholic clergy of England, was ever ready to take

a prominent part in any movement calculated to advance the interests of the Church; hence about the year 1838 he joined earnestly in the movement of adopting a more distinctive dress for priests, and the Roman collar and clerical coat, as now used, became the rule rather than the exception, the swallow-tailed coat, stand-up white collars and neckerchiefs becoming things of the past. In the ages of persecution priests were obliged to adopt even less distinctive signs of their calling than the discarded swallow-tail. An old gentleman friend of mine told me of a priest, in his young days, who was chaplain to the Willoughby family, and dressed in the family livery, viz., a white dress coat with scarlet collar and cuffs, scarlet vest and breeches, in order to escape the "priest hunters," who at one time drove a thriving business in England.

About this time (1839) the Rev. Mr. Willson held a licence for a

PRIVATE LUNATIC ASYLUM

for Catholics in his house, and his knowledge and experience of the treatment proper for this unfortunate class, rendered him every way suitable for the trust reposed in him, and several persons of distinction at different times, were placed under his care; his first patient being the eldest son of a worthy Baronet. At another time, Mr. John O'Connell, brother of the great Dan, of immortal memory, was placed in his house; and the "Liberator" became an intimate friend of Mr. Willson in consequence of his frequent visits to Nottingham, Mrs. O'Connell residing there at times for six months without intermission.

As a controversial writer, and defender of monastic institutions, Mr. Willson became known not only by the writings mentioned above, but also by his

"COMPLETE REFUTATION OF MARIA MONK'S"

atrocious plot, compiled from the evidence of Colonel Stone, a Protestant gentleman, of New York. He published this in 1837, and in the preface speaks to "my beloved fellow-townsmen" as "the Friends of Truth." A Wesleyan minister of Derby also drew down a scathing rebuke from Mr. Willson's pen in consequence of a calumnious assertion regarding "indulgences." This minister of the "Chiniquy" type, announced in his Derby Chapel to his benighted hearers that on the previous Sunday (Whit-Sunday, 1840), "Mr. Willson, the Catholic priest at Nottingham, gave out from his pulpit that he was prepared to grant indulgences to any of his people for any sins they might commit during the Whitsun holidays."—*Derby Mercury*. A full and public denial was of course given by Mr. Willson to this worse than silly charge, but nothing could induce the unhappy minister to retract his statement, and with this calumny on his soul he passed to his reckoning in another world within a month after uttering the lie. The tender-hearted priest came to my father's house quite broken down to tell the sad news of the calumniator's death.

It was in this same year, and in conjunction with his brother priest at Derby, that the Rev. Mr. Willson made arrangements with Messrs. Richardson for supplying

CATHOLIC PUBLICATIONS

at a much lower price than they had heretofore been sold at. By this arrangement, Bibles, New Testaments, Prayer-books, etc., were bought at one-fourth their former price. A much greater circulation was obtained, and the business of the firm in a short time increased to such an extent that all other business was given up, and their whole energies and attention were devoted exclusively to Catholic works; and their large wholesale houses in London, Dublin, and other towns proved that Catholic publication was a paying business. The family of the Richardsons had now been Catholic for many years. The same good gentleman who contributed so much to the success of this enterprise was also mainly instrumental in bringing about the return to the Church of the Rev. Dr. Tankard, formerly of Cork, who had unfortunately fallen away from his holy state, and become curate of a Protestant Church in the village of Bullwell, near Nottingham. Dr. Tankard was known to some late residents of Launceston.

In 1839 when the then

DUKE OF NORFOLK

sold to the Duke of Newcastle his large estate at Worksop, Notts, where the family had lived for generations, Mr. Willson out of his own private means purchased the whole of the appointments of the sanctuary of the private chapel formerly existing. This chapel had caught fire and was consumed with the exception of the sanctuary, which was afterwards enclosed and left in that state till the estate was sold. It is said that while the fire was raging the family chaplain went into the sanctuary to pray, and to his earnest supplications was ascribed the saving of the sanctuary itself. This purchase made by Mr. Willson included a beatiful gilt altar, 12 gilt candlesticks, 2 credence tables, an ivory crucifix, and a fine oil painting by Guido, representing a life-sized view of the Resurrection. This collection was carefully cleaned and re-gilt, and then placed in St. John's Chapel, free of any expense to the people. The Crucifix was the finest specimen of ivory carving, and said to be the largest in England without joints; the figure of our Blessed Lord was fully 20 to 22 inches long, and representing his dying agonies on the cross, was a perfect miniature of the human body in detail; the nails on hands and feet, the tongue, muscles, even the teeth in the open mouth showing to perfection. This crucifix and the oil-painting so captivated the Earl of Shrewsbury, who was a great lover of art, that he offered others equally large, though not of equal artistic merit, in exchange; and this exchange, joined to his great esteem for Mr. Willson, induced him

to give the large donation to the building fund of St. Barnabas. The mention of the Duke of Norfolk's name brings to my mind a remark Mr. Willson made in one of his lectures, when he referred to the persecuting enactments that were passing away, it was to be hoped for ever, and the penal laws that forbade a Catholic to own a horse above the value of £5, and Catholic noblemen to run four horses in their carriage. The lecturer continued to say that at that moment there was a person sitting amongst the congregation who remembers the six mules of Worksop park kept for the use of the Duke in lieu of the forbidden horses.

No one who was ever present can readily forget Mr. Willson's happy

CHRISTMAS GATHERINGS

in the old chapel then used as a girls' school, when the tables were spread with good old English cheer, and presided over by one born to govern, surrounded by the principal male members of his flock, and supported by a number of his brother priests, whose merry laugh and mirthful joke and anecdote mingled with the songs and glees, and served to make every heart happy and light. These meetings were thoroughly Catholic, inasmuch as they frequently drew together foreigners as well as Englishmen ; and on many an occasion songs were sung in seven or eight different languages. The good priest, though he not unfrequently was called to feast with the great, he ne'er forgot the small, as many now living who were schoolmates then can bear witness, for instance on the coronation day of

OUR MOST GRACIOUS SOVEREIGN,

and again on her wedding day, he generously entertained all the children of the congregation and the Sunday school teachers. Though present at both these festivities, I have a particular reason for remembering the latter demonstration, for it was there I first beheld the face of one who became my partner in life's joys and sorrows, and it is some little comfort to us to reflect that though so far removed from the scenes of those happy days, we form part of a small band yet living, in this distant land, ever loyal to their Church and country, according to the principles constantly inculcated by that good Bishop, to whom we owe so much.

I have already mentioned a few of those who were converted to Catholicism through the instrumentality of the Rev. Mr. Willson ; and I shall just mention one more, my old friend and companion,

MR. THOMAS BRADLEY,

the originator and proprietor of that popular periodical, *The Lamp*. I feel a kind of pride, pardonable I hope, when I reflect that I had a small share in bringing about the conversion of so

good and worthy a young man, and introducing him to our beloved priest, who prepared his soul for the grace of conversion. Of *The Lamp* itself I need say little, for its early numbers may be regarded as a reflex of the proprietor, and for nearly forty years that it has been in existence I have had many opportunities of knowing from Protestants, as well as Catholics, that it has effected a vast amount of good; and I hope the day is far distant when it will become a thing of the past. Poor Tom Bradley was born of respectable parents, but losing both before he was 14 years of age, had many ups and downs to contend with. He started in life with the intention of following the medical profession, but lacking the necessary means to prosecute his studies, he was obliged to abandon this idea, and ultimately settled down in the stationery business at Leeds, where he married his employer's daughter; and the "old gentleman" retiring into private life, handed the business over to his son-in-law, who became, through the Rev. Mr. Willson's instructions, a most earnest and zealous Catholic, one whose example won others over to religion.

During the Rev. Mr. Willson's career in Nottingham, there resided in the town a celebrity of the medical profession,

DR. FLEWKER BY NAME.

He was leader of the sect called "Irvingites," and was as enthusiastic as some others of his party in propagating their peculiar "views." To effect this the better, he conceived the idea of going to Rome with the intention of converting the Pope himself, and wrote a large book, which he got translated into Latin and Italian. I have seen these three identical books that were to do the business; they were bound in scarlet morocco, with gilt edges and other embellishments. Not having been allowed a chance of reading the contents, I am unable to say whether the fault lay with the book or its author, but it is certain that he did not succeed in its mission; and almost the first person Dr. Willson met in Rome on his first visit, *ad limina Apostolorum*, after his consecration for the See of Hobart Town, was this identical Dr. Flewker, who, instead of converting the Pope, had been himself converted to the Pope's Faith, and was then, if I remember rightly, studying for the priesthood.

Another little anecdote just occurs to my memory in connection with the Rev. Mr. Willson, which serves to illustrate the power of the Catholic clergy over their flock, and the respect generally shown them, even by those who are not very strict [illegible] of faith with good works. There was an alley in Nottingham known by the name of

CABBAGE COURT.

It was exclusively inhabited by the poorer class, the majority from the Emerald Isle, and numbered five houses, tenanted by

just 108 persons. Now and then, through an overdose of "cratur" comforts, dissensions would arise among the alley inhabitants, and the police generally knew better than to interfere. On one of these occasions, a medical gentleman, and relative of my own, was passing while "the fun" was at its height. Seeing that the paid custodians of law and order kept at a respectful distance, he remembered hearing that the priest at such times was the best policeman, and set off to acquaint the Rev. Mr. Willson of the shindy. The priest soon reached Cabbage Court, and one of the combatants who saw him in the distance gave the alarm by shouting "soggarth," and all the performers left the scene for their respective dwellings in less time than it takes me to write one line of this narrative. Mr. Willson, however, followed them and read the "Riot Act" to them in his own way, and quelled all disturbance for that day. The wonderful respect of these poor people for the priest produced so great an impression on the mind of my relative, that I believe it was his intention to become a Catholic, but the Wesleyans, to whose sect he belonged, used great exertions, and were unhappily too successful in preventing his conversion.

That the authorities were grateful for, and highly appreciated the services of the Rev. Mr. Willson, is evidenced by the following document, which was printed in an appendix to the sermon preached at Dr. Willson's consecration by Dr. (afterwards Cardinal) Wiseman.

"DECLARATION OF THE BOROUGH MAGISTRATES,

upon hearing of the Rev. R. W. Willson's nomination to the See of Hobart Town, forwarded to the S. Congregation of Propaganda, at Rome :—

"Nottingham, 9th April, 1842.

"We, the undersigned, Magistrates of the Borough of Nottingham, have great pleasure in testifying that the Rev. Mr. Willson has on all occasions evinced the utmost anxiety to support the Municipal authorities in the maintenance of the public peace, and that, in several instances he has succeeded by his personal influence in pacifying rioters and excited assemblages, which, to have suppressed, would otherwise have required a considerable exertion of physical force on the part of the police.

Richard Morley, *Mayor.*	Francis Hardwick.
Thomas Close.	Thos. Wakefield.
William Vickers.	John Heard.
John Wells.	Thos. Marriott.

"With great satisfaction, and entire sincerity, I subjoin my testimony to the valuable services rendered to the town of Nottingham, by the Rev. Mr. Willson, whose clerical influence, and excellent character, give him an extraordinary persona

influence over those classes of the community, where such influence is particularly important.

"H. ENFIELD, Town Clerk.

"Nottingham, April 9, 1842."

Dr. Ullathorne refers to this special power in quelling disturbances, and remarks :—"Whether there be anything in the science of phrenology or not I cannot undertake to say, but I believe there is a great deal in the science of physiognomy. At the time when his popularity was rising he was looked upon as a great moral force. About this time

SPURZHEIM, THE FOUNDER OF THE SCIENCE

of physiognomy, was lecturing in the Town Hall of Nottingham. Dr. Willson entered the room during the lecture, and Spurzheim turning aside to a person near him said that the face before him showed the largest development of persuasive power he had ever seen." And again, "In the midst of his labours there came into the place men who are the pest of society, itinerant fanatics, who assailed him and his work. That aroused the curiosity of Nottingham, and led numbers to go and listen to him; and his simple, plain common sense and spiritual clearness attracted many to the Faith. It was in these days that he laid the foundations of the large congregations that now worship in this town. Then it was found that there were qualities in him far higher than are given to the mass of common humanity, and that God had given him uncommon powers, which could be used in another direction. He exercised a most genial influence over men. They were attracted to him they scarcely knew why. A great influence collected around him, concentrated in him, and radiated from him upon the town. The magistrates and the leading men of Nottingham invited him to subscribe to the Lunatic Asylum, in order that they might place him on the Board of Management, and then it was that, assisted by his late friend, Dr. Blake, he accomplished a work that laid the foundation of much of his future labours in another land, and caused much of his celebrity."

His labours on behalf of the insane in Nottingham drew forth the following Resolution from the Board :—

"Resolution carried at the last Quarterly Meeting of the Board of the Nottingham Asylum.

"Moved by W. R. Barrow, Esq., and seconded by the Rev. R. Lowe :—

"That the best thanks of the Visiting Governors of the Nottingham General Lunatic Asylum be communicated to the Rev. R. W. Willson, for his long continued and zealous services in behalf of this Institution, and his benevolent attentions to its afflicted inmates, together with the assurance, that upon his removal from them, through the dignity proposed to be conferred upon him, he carries with him the deep respect and best wishes of all his *late associates in* this cause of suffering humanity."

CHAPTER III.

HIS APPOINTMENT AS BISHOP.

When Dr. Ullathorne first returned to England from the Australian colonies, where he held the position of Vicar-General, or as he puts it himself, where he was "but the forerunner of the great missionary work," much interest was taken in all that regarded those distant settlements, "but no one threw his heart and soul into the cause with such energy, and zeal, and earnestness of soul" as the Pastor of Nottingham. "He took the very first opportunity," remarks Dr. Ullathorne, in the funeral oration, "of making my acquaintance, and he made the most careful enquiries into all that concerned the colonies. He then little dreamed that God had special demands on him. I can only say that when the Church there was in its difficulties, and there was a scarcity of labourers for the vineyard, he was called to that sphere of duty under the venerable man who now sits at the foot of the coffin, the spiritual father of my own youth (Archbishop Polding) . . . . He was called to the work of the Episcopacy, though it was with the deepest reluctance he tore himself from his beloved St. Barnabas, the work still uncompleted."

WHEN APPRIZED OF HIS APPOINTMENT

as Bishop of Hobart Town, the humble priest was appalled at the selection made of himself for so high and responsible an office, and used his best endeavours to evade the proffered dignity. He also induced some friends to plead with the Holy Father, Pope Gregory XVI., for him, and among others Dr. Wiseman did his utmost to get another appointed to that See, anxious to retain the highly valued services of such a priest as Mr. Willson, for his own native land. The exertions made in this matter had nearly succeeded in the appointment of a Benedictine monk, who, by a singular coincidence, also bore the name of Willson, when some unforeseen difficulty arose, and the Holy See insisted on the Rev. Robert William Willson, of Nottingham, accepting the office. "It was not," as Dr. Wiseman says in the Consecration Discourse, "till further opposition would have stepped beyond the bounds of duty . . . . that

we ceased in our efforts to continue his useful labours in the midst of us." The good priest also bowed to the will of God, and prepared himself by a fervent course of spiritual exercises for his exalted office. Had St. Barnabas's been completed at this time, he would doubtless have been consecrated Bishop within its walls, but this being impossible, the ceremony took place in St. Chad's Cathedral, Birmingham, on the Feast of SS. Simon and Jude, October 28th, 1842. Many of his late flock travelled from Nottingham to be present on this happy occasion, and it is very remarkable that Dr. Willson was the first Bishop consecrated in England *to his own See* since the Reformation, previous Bishops having been consecrated for various districts or Vicariates, but with titles *in partibus infidelium.* Thus Dr. Wiseman was consecrated Coadjutor of the Central District with the foreign title of Bishop of *Melipotamus*, and Archbishop Polding, though named Archbishop of Sydney in February, 1842, was *consecrated* in 1834 Vicar Apostolic of Australia with a foreign title; but Dr. Willson was at once entitled Bishop of Hobart Town in the Consistory held in Rome on 22nd April, 1842, and consecrated to that See in the following October. The consecrating Prelate was the illustrious Dr. Wiseman, who also

PREACHED THE FOLLOWING SERMON,

afterwards printed and affectionately and respectfully dedicated to the late congregation, and to the friends of the Right Rev. the Bishop of Hobart Town :—

"And the Lord said to Abraham : Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land I shall shew thee."—Genesis xii., 1, 2.

Thus did the Almighty address the father of all the faithful; the type of such as should ever after be selected by Him for any great work,—for the accomplishment of any glorious design : and it is not wonderful, if the course then held should seem to have become the standing rule and order of divine Providence, with regard to such as, like Abraham, should be so called, and expected to imitate his readiness of obedience. It was thus that Jacob, his grandson, having, in consequence of that first call to Abraham, been born in a foreign land, after this had become his native country,—after he had lived there in his father's house, in the midst of his kindred, and had there his dearest ties,—was once more sent back to that very land from which Abraham had been called, so by his fruitful marriage to lay the foundation for the fulfilment of the promise annexed to Abraham's vocation, of the multiplication of his seed, so that it should become countless as the sands of the sea, or as the host of heaven. Nor was God content with this first trial of His servant; but he must needs send him forth again, in his old age, when sinking under affliction and worn out with care, to

follow his banished son Joseph to a foreign land, where he should hear a language which he knew not, amongst strangers and enemies to his race ; and there was to be begun the accomplishment of the promise, by the increase of his children, till they became objects of alarm to their oppressors. And Moses also, called to be the great leader of God's people,—to be their liberator (and in this respect one of the great types of the Redeemer of the world),—Moses, too, must be trained in a similar school, before found worthy to accomplish his great mission. Egypt was to him his father's house ; there were his kindred ; there, even in Pharaoh's palace, were the strongest claims on his affections : and yet all these he must trample under foot, and at once sacrifice, to go into the desert and feed the flock of Jethro : and if he return it is only to rescue his people from oppression, and bring them likewise into a land that is not theirs,—to a forty years' pilgrimage in the barren desert.

Such was similarly the lot of many among the prophets of old, sent sometimes, like Jonas, on most painful distant missions, or compelled to follow their exiled people to a Babylonish captivity that they might console their poor brethren ; that they who sat in foreign dungeons, or laboured in the fields of cruel taskmasters, might have the comfort of their sacred ministry, and that they who had sinned, might, through their agency, be turned once more unto the Lord in sincere repentance.

What wonder, then, that in the New Dispensation this course of proceeding should seem to be not merely a providential dispensation, but a fixed law, a law so bound up with the very constitution of Christ's Church, that its principal end never could have been attained without it? What wonder, that God should choose whomsoever He willeth for His own work, and, not minding human claims upon them, bid them go forth from their own land, from their kindred and all most dear to them, to the place, wherever it might be, which he might show them? Were not the Apostles called to follow Christ? and was there not in that call an implied command to abandon their father's house,—to abandon their nets, or the occupation whereby they were supported,—to leave, in fine, all that was dear to them upon earth, and attach themselves to One who was despised by His countrymen, thought but little of by His very brethren in the flesh,—an outcast who had no where to lay His head? And was this most painful separation from all that men love, anything more than a preparation for a sentence of still wider banishment, implied in the command : *Go forth, and teach all nations?* Is not this command the very foundation of the Church of God? And does it not, in fact, follow, that if she have to be propagated from one end to the other of this visible earth ; and if her dominion have to be perpetuated from her first establishment through the Apostles, until the second advent of the Son of God, there must reign, in every time and place, this principle in all

faithful members of the Church, of willingness to abandon every thing, when the will of God is made known to them, that they are chosen for His instruments in accomplishing these designs?

Yes, my brethren, the apostleship which was conferred upon the first chosen twelve, was not a barren dignity, that should produce no offspring. The great race was to continue so long as there was one corner of the earth unvisited, so long as there was one continent unsubdued to the yoke of Christ. Nay, so long as there shall be one island upon which some remnant of a conquered tribe have taken shelter; so long as there shall be but one coral reef, in the recesses of the ocean, on which a solitary fisherman has erected his hut, so long shall there be that thirst for the salvation of souls, which always forms a distinguishing mark of the Church of God; and so long shall she seek out men to become her apostles, emissaries of salvation to those forlorn children of Adam. It was thus that the nations of the earth were converted from the beginning; it was thus our own native land first received the gospel. Had there not been men ready and willing to go forth, despite of every obstacle, and carry in their hands the torch of truth and light to such as sat in darkness; had there not been men who could be regardless, for Christ's sake, of human ties, insensible to the allurements of flesh and blood; had there not been men who knew how to transfer the tenderest affections of human nature, of country, home and kindred, to the inhabitants of a foreign land, whom they were to know only as, by grace, children of Christ; we like others might have still remained in darkness and in the shadow of death, unrescued from the slavery of a senseless idolatry and its consequent immorality. Yes, it was in this spirit of pure Christian devotion, that St. Austin, after his heart had once failed him in his mission for England's conversion, stepped a second time over the peaceful threshold of his monastery, asked the blessing of his spiritual father, the holy pontiff, St. Gregory; embraced his brethren in Christ, the dear companions of a long life of monastic seclusion; and turning back a tearful eye as he bid farewell to the eternal city and its glorious trophies of Apostles' labours and Apostles' triumphs, to the land of his affections, cheerfully and boldly left all, and faced the dangers of a long and and wearisome journey across vast territories, over almost trackless mountains, encountering every peril of land and sea, till he landed upon our shores. And all this without knowing the reception he might meet with; without knowing but that the first islander who met him, amazed at the very sight of that figure of a crucified God which was borne as a standard before him, might cleave his skull with his rude axe, and water the shore with his blood, before he had been able to scatter on it the seed of God's Word.

It was in this spirit that others afterwards went forth from this island into Germany and Friesland, and the northern parts of Europe, and either gladly lost their lives in propagating the Gospel; or, crowned with greater success, like the Apostles, founded churches cemented to the centre of Catholic unity, from which their mission had emanated; and, having lived to enjoy the glorious fruits of their labours, died in holy peace amidst the many children whom they had borne to God. And as this mission of God's Church is undying like Himself, so does she continue to act upon the same principle, and with the same stern inflexibility as was taught and practised by her heavenly Founder and Guide. And as her kingdom hath no limits, save those of the inhabitable world, as it must reach not only well-peopled continents and civilized nations, but the most inhospitable regions, and the most barbarous races; so must she be able at all times to command fitting instruments to carry out her work,—men ready to endure hardship, and death itself, for her cause.

She therefore looks around her with that keen glance which can reach the most distant and most secluded spot, and discovers, it may be, some youth just entered into her ministry, who has no ambition save to spend his life in God's service, sheltered in obscurity from the world and its dangers,—praying, perhaps, in silence at the foot of his crucifix, that he may be worthy to give his life for Christ, and dividing his time between the innocent enjoyments of a happy home, and the zealous discharge of his duty towards the poor inhabitants of some retired dell committed to his pastoral care; and she deems him fit to be trusted with a more noble but more dangerous charge. She calls him forth from his obscurity; she disregards his mother's tears, his brethren's complaints, and sends him, perchance, to some distant country in the East, where persecution rages. Yes, instances such as this have happened in our own times; and mothers now weep for joy to hear their children's names reverentially pronounced as martyrs, who wept in sorrow when they departed from them.* Or the supreme ruler of God's Church, casting his ever-wakeful eye around him, sees one who is already grown grey in the ecclesiastical ministry; who long has sundered the dearest ties of home and kindred, to feed his Master's flock. But he hath made himself a new home; he hath surrounded himself with a spiritual kindred. In the land to which he came a stranger and friendless, he hath raised an altar to the God of his fathers; and he hath surrounded it with many children in Christ, whom he hath regenerated through baptism, and trained in early virtue. To these he has added many who feel bound to him by a still holier obligation: those who, through his word

* Such is the case with regard to some of the French clergy, who have lately received the crown of martyrdom in Cochin-China.

and example, have been brought out of the darkness of error or vice, into the light of truth and holiness. And here surely it would seem as though the purest charity had woven a triple cord to bind him to this home of his most sacred affections. But the Father of the faithful, whose pastoral solicitude embraces every province, however remote, of Christ's spiritual kingdom, hath espied a distant Church struggling yet with early difficulties; and having estimated its wants and their proper remedy, casts his eye upon that faithful shepherd, as the person best suited to cherish and establish it. Having found him faithful over a few things, He resolves to set him over many; and by his fatherly but inflexible command, tells him to go forth from his native country,—from among his kindred, from his father's house—yea, from that house wherein he is himself a father, and go to the land which he shall show him.

Doth this dealing seem to any harsh and severe? Then he knoweth not the spirit of the Church; he knoweth not the spirit of God's most glorious dealings with man: that spirit which we have seen typified in His providential course with the patriarchs of the Old Law, and clearly acted upon as a principle in the New Law, necessary for carrying into effect the great objects of His kingdom. For thus, and thus alone, can several of its greatest prerogatives and brightest marks be vindicated and displayed.

And in the first place, if to it have been made the secure promise, that its inheritance shall be the nations, and its possession the ends of the earth, that universality of dominion could not be otherwise claimed and exhibited, than by the exercise of such a strong moral power as this. For mark how it is exerted. It is not as when a sovereign, having sway over distant dependencies, and, anxious to consult their religious advantage, selects some one over whom, as his subject, he has authority, and appoints him, not unwilling, to the spiritual rule of those distant provinces. But here is a Bishop of a foreign see, who has no connexion by birth or by social position with our remote dominions; who possesses not a foot of land within them, and can have no earthly interest in their welfare; but who yet, in virtue of a spiritual jurisdiction transmitted to him from the Prince of the Apostles after wise and holy deliberation, resolves that the time is come for bestowing upon one of these distant colonies the blessing of a fully-organized Church government. And having decided to carry out this, his sacred resolve, he with no less calm reflection and decision looks around him for the fittest person on whom to rely for its execution. He finds the man of his choice in a land far removed from his; one who owes him no temporal allegiance; on whom he can enforce his commands by no sensible penalties. Yet he solicits no aid from the rulers of the earth to secure his concurrence; but, fully *relying upon* the spiritual jurisdiction received by him from Our

Blessed Lord, and on that docile obedience which he well knows will be paid to his wishes by his spiritual children, he appoints him to the arduous post, and bids him go from his native land to that strange and distant one, to spend the rest of his life in toil and trial. Is not this the truest possible realization of that power transcendant over all the relations and interests of earth, which is implied by the universality of God's kingdom? And if so, who will not rejoice to see this power sometimes exercised, even though at cost, however severe, to himself? Who shall repine when the Church which he loves and reverences puts forth such glorious demonstrations of her exclusive claims to the title of Catholic, though the sacrifice to himself be heavy and distressing?

But further, it is by the exercise of such a power, that her marvellous unity in doctrine and in charity is best displayed. For when the Supreme Ruler of the Church thus singles out one with whom He is personally unacquainted, and commits to his pastoral care so remote a province, he fears not lest he may in some points differ from Himself, or from those to whom he is sent, removed as they are to the very Antipodes. He well knows, that were he to summon the newly-appointed prelate to the foot of his throne, there to make profession of the faith which he will teach, he would be ready to repeat to the letter that very formulary which I heard himself* pronounce before the shrine of the Apostles, on the day of his own consecration; for it is, in fact, the very form which has this day been read by the Bishop-elect, at the foot of that altar. And well, too, does he know, that they who will receive him, have no reason to fear lest the doctrines which he shall teach may jar with those of their former pastors. There is no danger of their being startled by having new views presented to them; they will not have to enquire what new system he has brought from his native land; whether he follow the principles of one or another university, or adhere to the latest declarations of episcopal charges. No: all are sure that he will carry with him no innovations, no pretended improvements, no discoveries in religion; but that same pure and holy deposit of doctrine, which has been left among them by their previous teachers, one and entire in every part of the vast Catholic communion.

For on that Church has been bestowed that name in its only true meaning; that is, as the perfect combination of unity with universality, the latter not in any respect destroying or weakening the former.

And therefore she fears not to strengthen her stakes and stretch her cords, and extend her tabernacle on every side, for fear lest so vast a stucture should, through its very size, break and fall to pieces; for, secure in unfailing promises, she knows

* Pope Gregory XVI. was not a Bishop when elected Pope, and was therefore consecrated to that office in St. Peter's after his election.

that, extend it as she may, every portion of the edifice shall stand and be based upon the Rock of Ages, against which the fury of man may rage in vain,—against which the gates of hell shall not prevail. To her, her distant children shall turn in steady obedience as in unfailing love, and scorn the thought of rebellion or independence, as an insult to their hearts.

And there is still another of her great prerogatives exercised in this action of her power;—the command which she holds over the affections of her individual children. It is not merely on the wider scale which I have described, however imperfectly that the sway of Christ's Church is manifested; but she has a power over every heart, able to extract great sacrifices of personal interests and personal feelings. For where shall she act as I have represented her, but that she must needs offer violence to the affections, not of one only, but of many? When can she command one worthy of her confidence to depart from country and home, but that his countrymen, and those of his household, his friends and his spiritual children must grieve and mourn? But well she knows their hearts and their ready obedience; and never is she mistaken in calculating on their filial submission to her demands.

And what have you come this day to witness, save one more manifestation of these manifold characteristics of Christ's holy Church? For you see before you, about to receive episcopal ordination for a distant see, one who must tear himself away from a congregation which he has faithfully taught and lovingly ruled for years; must do violence to his own feelings, and must almost seem to undervalue their strong attachment. The spirit of the Apostleship must nerve him for the sacrifice, and the spirit of God's children must support those who share it with him.

If then, among you who hear me, there be any that are called upon to take part in this surrender of cherished feelings, any who have revered him as a spiritual father, as a friend who has watched over you in distress or suffering, as the guide of your youth, or the enlightener of the darkness in which once you walked, receive the words which I have spoken, and bear them, I entreat you, to your brethren at home, as some slight consolation in your bereavement; tell them that, in what you have seen to-day, you can recognise a proud and splendid manifestation of the Catholic Church's power, an evidence of her divine energy and authority, and a noble sacrifice for God's honour and glory. Call upon them, cheerfully to submit to the share imposed upon them in this sacrifice, and thus partake of the homage which it pays. Tell them, that it was not till further opposition would have stepped beyond the bounds of duty, till a series of providential dispositions, ripened into certainty by the authoritative words of Christ's Vicar upon earth, convinced us that it was the holy will of God, that we ceased in our efforts to continue his *useful labours in* the midst of us. It pleased, moreover, the

Divine goodness, to permit the final decision to take place while I was upon the spot; and I felt myself compelled to bow to it, in resignation, as to a decree beyond appeal.

And now concluding, if I may be allowed to address a few words to you, who, from henceforward are to be my brother in that order of ecclesiastical dignity, wherein I am the last and most unworthy, I will not attempt to disguise the labours and trials that await you. I will not dwell upon the brighter scenes that will enliven and cheer your ministry. I will not describe the cordial greeting that will welcome you, as the messenger of peace from heaven, when first you reach the distant shore. I will not dwell upon the conquests which I trust await you; the erection of new temples to God, the establishing of new institutions for education or for charity; the spreading of religion on every side. No: this day that you are putting on the armour for your spiritual contests, we must speak rather of their hardship. For well I know that they who enter upon the charge conferred on you this day, must prepare their souls for much tribulation and sorrow, gilded though they be, by the dignity that accompanies them. For the golden cross upon your breast will too often heave with the throbs of an aching heart. Day after day expect to meet disappointment of past promises and anxiety for future results, and cheerless toil for the present moment. Yet repine not at a lot, which, before us, was that of the Son of God. Place it then this day, at the foot of His cross, lay your sacrifice upon that altar, on which you will daily renew your strength. Go on and fear not: rule over the flock which God hath assigned you; enter boldly into the vineyard which He hath allotted to you. For as you have not sought this dignity, He who, of His own free choice hath anointed you ruler over His people, will give you wisdom and grace for the duties of your ministry, will pour out upon you the fulness of His Spirit. He will perfect and confirm you; that so when the Prince of Shepherds shall come, he may find you a faithful servant, giving His family meat in due season and receive you into His own eternal joy."

CHAPTER IV.

TO HOBART TOWN—ST. JOSEPH'S.

Soon after his consecration Dr. Willson set out for Rome, in order to secure the blessing of the Sovereign Pontiff, Gregory XVI., on himself and his distant diocese. Passing through France and Belgium he visited several public institutions, principally those connected with the treatment of the imprisoned and insane; and the information gained on this and subsequent occasions contributed not a little to the better management of both classes in this colony, as will be seen later on. This visit to Rome and another to Ireland, besides other business, detained him in Europe more than a year after his consecration. He solicited contributions of prayer books and devotional works for gratuitous distribution among the poor, and having secured some zealous priests to accompany him, he made final preparations for departure. And here we have an instance of how Divine Providence watches over His servants, for the ship the Bishop had decided to sail in being thought uncomfortable in some minor details by one of the priests, it was decided to wait for a more suitable vessel; the former vessel sailed in the meantime, and was never afterwards heard of. A similar providential escape was experienced by His Lordship Dr. Murphy, the present Bishop of Hobart Town, on his first voyage to Tasmania, berths for himself and chaplain having been ordered in the ill-fated s.s. London, which foundered in the Bay of Biscay, whilst some pressing business fortunately delayed His Lordship till the London had sailed.

Bishop Willson, accompanied by the Reverend Fathers Hall and Bond, Brother Luke Levermore, and Mr. George Hunter, an ecclesiastical student,

SET SAIL IN THE SHIP BELLA MARINA,

from London, at the end of January, 1844, bound for New Zealand, but to call in at Hobart Town to land the Bishop and party. During the voyage, which, reckoned from Plymouth, occupied 94 days, Mass was celebrated very often, whenever the *weather was fairly* calm, and on a few occasions Benediction of

the Blessed Sacrament was given. Everything that could be done was done to keep up regular religious services. The Tasmanian shore was at last made, early in the morning of May 11th, 1844, and from the "log" kept by one of the voyagers, we extract an account of this last day's sail up the Derwent :— "About 9 o'clock, in Storm Bay, a breeze sprang up, but not favourable to us, so we had to tack about. At 10 o'clock got first sight of Mount Wellington, and at mid-day the breeze went round in our favour. At 2 o'clock we came in sight of the first signs of cultivation—a farm house and several fields on Bruni Island, which belonged to Pilot Lawrence, whom we saw coming off to us in his boat, rowed by two of his assigned servants. He came on board, asked 'All well,' and then took charge of the ship. He brought several delicious apples with him, which we quickly devoured. The light air continued, we moved on slowly, and at 4 o'clock were just off the Iron Pot lighthouse. We found that the same pilot brought up the ship in which Dr. Polding first came to the colony (the Oriental, in August, 1835), and was on that occasion four days getting up the river. We had now about 12 miles to go, and it was getting very dusk over the land. Went on deck at 8 p.m., and could see the lights of the town. About three miles below the town a boat came alongside, which we soon found to be the Port Officer's boat with his deputy in it. He stayed about half-an-hour on board, and then left, taking with him the Bishop, Rev. Mr. Hall, and Rev. Mr. Bond ashore in his boat. They took a quantity of vestments etc., with them, and the men directed the party to the church (St. Joseph's), where,

AFTER RETURNING THANKS TO ALMIGHTY GOD

for His merciful preservation of them, they found Father Therry, and all at once adjourned to his house. The rest of us stayed on board all night. It fell a dead calm about the time the Bishop left us, but the tide having carried us within a mile of the quay, we at last dropped anchor at 9 o'clock, quite safely, in Sullivan's Cove, Hobart Town. Next morning (Sunday) we were up early to have a first view of the town, which, from where we lay, was calculated to make a very good impression. We took our last breakfast on board the Bella Marina, and went on shore at 9 o'clock. Almost the first beings we saw, were a lot of prisoners, a long string of them, marching two abreast to Mass. There were between two and three hundred of them, forlorn, wretched-looking men, dressed generally in 'hodden grey and a' that,' some with half their dress yellow, the other half grey. We went along with these prisoners to the church, which is only about a quarter of a mile from the quay. To my surprise we, voyagers, were all able to walk pretty steadily, not feeling so much of the rolling motion as might have been expected, after a long voyage of fifteen weeks, *from London.* At the church we found our good Bishop and

priests preparing for the ceremony of a Bishop entering his diocese for the first time, which took place at 11 o'clock, the Rev. Mr. Hall singing the High Mass." There had not been much time for preparations, but the large congregation was delighted with the whole ceremony, and the venerable Bishop received a most hearty welcome from his flock.

An eloquent sermon was delivered by Rev. W. Hall, V.G., who, in adverting to

FATHER THERRY,

whose office as Vicar-General ceased on the Bishop's arrival, emphatically eulogised the very reverend gentleman, adding that his works proved him to be a great and good man. In the evening Father Therry preached, and in the course of his sermon dwelt on the many virtues of His Lordship, closing with the remark that his arrival was the dawn of a happy era to the colony.

The Sunday services at St. Joseph's now began to attract many of other denominations, and especially on the third Sunday after the Bishop's arrival, the Feast of Pentecost, when Pontifical High Mass was sung for the first time in Tasmania. The

HOBART TOWN COURIER

of the following Friday refers to the festivities and sermon in the following words :—" Dr. Willson preached, and seldom has it been our lot to hear a better discourse than was delivered by the venerable Bishop ; to us the adjuncts of the Mass yielded to the great dignity of the meek old man, who, having left home and friends and the love and respect of a large congregation, came self-banished to minister to the spiritual wants of the Antipodes."

The newly-arrived Bishop had not been many days in Hobart Town before he began to experience some of the troubles predicted by Dr. Wiseman in the consecration sermon. These arose from

THE TEMPORALITIES OF ST. JOSEPH'S CHURCH,

and though it might be deemed more desirable to pass over in silence those troublous times and events, now happily passed for ever, yet, as this sketch is presumably a memoir of the first Bishop of Hobart Town, it would scarcely be fair to his memory to omit all mention of circumstances that many consider the principal cross of his whole Episcopal career, and which tend to illustrate his great forbearance and zeal for the interests of religion, "*in charity unfeigned, in the word of truth.*" When the Bishop arrived he found that an outlay of from five to six thousand pounds had been made on church and school buildings on St. Mary's land, where the Cathedral *now stands, and* on a grant of land 33½ perches in extent, at

the corner of Macquarie and Harrington streets. Though the title of the latter had not been secured to trustees of the church, yet the present church of St. Joseph had been built thereon, besides a clergyman's house attached to the church (now the Convent of the Sisters of Charity) in an unfinished state, and St. Joseph's school-room, standing about ten feet from the ground. Archbishop Polding, relying on intelligence received from Hobart Town, had informed Bishop Willson, then in England, "that the Church of Hobart Town was unencumbered by debt," but the Bishop was informed, on arrival in Hobart Town, that a debt of from two to three thousand pounds had been contracted, and he was expected to take its responsibility upon himself. Five days afterwards the Bishop communicated the state of affairs to the Archbishop of Sydney, declining to bind himself, either legally or morally, for the payment of the debt, though expressing a willingness to see defrayed the whole amount as soon as means could be obtained. Finding it impossible to ascertain the exact amount of the debt, and failing in his endeavours to effect an arrangement of the complicated affairs,

DR. WILLSON SAILED FOR SYDNEY, ON TENTH AUGUST,

to confer with the Archbishop. Both prelates, accompanied by the Reverend Father McEncroe, reached Hobart Town on September 25th. Addresses were presented to the Archbishop, thanking him for the appointment of Bishop Willson to the See of Hobart Town, and to the latter also, congratulating him on his safe return from Sydney, where he had assisted at the consecration of a Bishop to the See of Adelaide, and had been present at the first Provincial Council of Australia. At a meeting with the trustees of the church in Hobart Town, a declaration was drawn up and signed by all interested, which satisfied the Bishops, and appeared to satisfy the others, as they voluntarily signed the document. On the departure, however, of the Archbishop for Launceston, *en route* to New South Wales, difficulties arose on the part of these latter signatory parties, and they declined carrying out their promise. Though the Solicitor-General, Mr. Valentine Fleming (afterwards Chief Justice) tendered his services to arrange the complicated documents and accounts, the affairs continued unsettled.

One of the proposals made by the Bishop, and unanimously approved of at a public meeting held in St. Joseph's Church, on 27th July, 1845, was to the effect that on the debt being taken, in round numbers, at £2,200, His Lordship engaged to pay at once £700, to secure the title of the land on which the church, etc., were built; and if the residue was allowed to remain for six years, he would pledge himself as Bishop to liquidate that sum as soon as possible, and pay eight per cent. per annum, or the current percentage, until the whole could be defrayed. This offer was not accepted, though, at a meeting of the Catholic

clergy, held in Hobart Town, on October 7th, 1845, a resolution approving the Bishop's conduct was unanimously adopted, and signed by the Reverends W. Hall, V.G., James Cotham, Thomas Butler, W. P. Bond, William J. Dunne, and Jas. Levermore.

A proposal had been made to obtain funds for a time by mortgage or other legal security, on the church property, and His Excellency the Governor (Sir Eardley Wilmot) was requested to lay a Bill before the Legislative Council for that purpose. The Governor, however, replied that he considered the land which had been given by Her Majesty the Queen, to the support of the Roman Catholic Church, had "been given as a permanent support, and not to enable the members of that Church to relieve themselves from an embarrassment in building," and finally, he was of opinion that by acceding to their request "he would be sacrificing the future interests of the Roman Catholic Church, to a present difficulty." These particulars are taken from a

PASTORAL LETTER PUBLISHED BY THE BISHOP,

on October 8th, 1845, in which, after thanking God that He had spared the Church in Tasmania from the hand of persecution, and given full freedom in the profession of the ancient faith, he continues "Still, at this early period of our spiritual existence there is a subject in which our welfare is involved—one that causes many difficulties and much grief. I allude to the temporal state of St. Joseph's Church in this city . . . and my only desire is, that such an arrangement should be made as will receive the sanction of Almighty God at the day of judgment."

The Catholic laity of Hobart Town had an opportunity offered them the following year of expressing their views of the dispute, when the Bishop was about proceeding on his first return voyage to Europe. An address was presented, which will be given later on, expressing their pain and mortification at the annoyances to which the Bishop had been subjected by the embarrassed state of the temporalities of the Church, and hoping that the voyage to Europe might be a means under heaven of effecting a settlement of this most unpleasant matter; at the same time exonerating the Bishop from all blame, and promising to do all they could to bring about so desirable an end.

The voyage to Europe left matters at a standstill, but further endeavours to arrive at a settlement of the difficulty continued to be made by the Bishop during the following years, which "modes of adjustment, based on moral responsibility," were declared "equitable" by Archbishop Polding; however, all were fruitless.

On the 13th July, 1849, a meeting of the lay members of the Catholic community was held in St. Joseph's school-room, J. M. Loughnan, Esq., in the chair, "for the purpose of removing certain allegations publicly made upon the character *of their justly respected* and beloved Bishop." The meeting

deprecated "the aid sought from a newspaper, the avowed supporter of Orangeism, and the bitter enemy of the Catholic religion and its venerated clergy." After producing documents to show how misleading were the portions of correspondence given in the *Britannia* newspaper, the following gentlemen were appointed a deputation to wait on His Lordship with an address: —Messrs. Loughnan, Cox, Watkins, senr., Watkins, junr., Reichenberg, Doolin, Moore, Dr. McCarthy, McGrath, and Fitzgerald, and on 16th July they presented the following

ADDRESS.

My Lord,—We beg to assure you that we approach you with sentiments of profound respect and veneration as our prelate, and of unbounded esteem for your private worth.

We are deputed by a meeting of lay members, seat-holders and others of the Catholic community of Hobart Town, to present to your Lordship a series of resolutions, passed at a meeting held on the 13th instant, for the purpose of refuting certain charges made against you in a newspaper.

It is cheering to us to be able to state, as we doubt not it will be consoling to you to learn, that with the exception of three hands being held up in opposition to two of the resolutions, the whole were characterised by the utmost good order and harmony. Nor is this to be wondered at, for each resolution was a mere declaration of truths, chiefly borne out by written statements produced at the meeting, and which could not be contradicted.

My Lord, in one of the resolutions you will find an acknowledgment of sorrow, and even shame, that the Catholic community has remained so long silent, even when your Lordship was unjustly aspersed in the public Press; and we can only offer this expression as a small instalment of what is due to you. We may, however, offer in extenuation of our apparent want of sympathy, that some of us, from a fear of intrusion, some from an imperfect knowledge of facts, and others from misrepresentations which had been industriously made, remained passive, when we ought, as we now see, to have raised our voices to defend you.

We shall rejoice exceedingly, if this plain expression of our sentiments shall have such effect on the public mind as will remove any unjust impression which may have been formed from the *ex parte* statements we have referred to. We assure you that we have the greatest repugnance to use the public Press in such matters, but a sense of duty now urges us to stifle this feeling, for when we reflect on the many unjust, ungenerous, and unmanly attacks made on your Lordship, in t his colony, we think we should yield to moral cowardice were we to remain longer silent.

In conclusion, we would most respectfully suggest that, having striven for such a length of time in vain, to effect a settlement,

you should no longer allow tihs matter to disturb your mind, or to divert your energies from the other important and various duties connected with your diocese. Should, however, a necessity unhappily arise, we shall not fail in future to render you that humble support we may possess as faithful and dutiful subjects of the ancient Church." To this feeling and noble address the Bishop gave an exhaustive reply, expressing how very sensibly he had felt the statements of their regard for him as Bishop, and also as a private individual; and having referred at some length to the efforts made by himself and others to settle the dispute, he concluded, "However, there is One above whose dispensations are oftentimes mysterious, but ever most wise, most just, and most holy; and He, no doubt, in His own adorable ways, and in His own good time, will arrange all for the best, and give peace to this little section of the Catholic Church."

This desired time came after the lapse of nine more years, when, through the mediation of some friends—prominent among whom was the Right Rev. Dr. Murphy, Bishop of Adelaide, in his two visits to Hobart Town, in 1857—an arrangement was arrived at, and announced "to the Catholic community throughout Tasmania," by Dr. Willson, in a pastoral, dated Midlent Sunday, 1858, which began as follows:—"Beloved of our Lord, —For several years, some questions regarding temporal matters connected with the erection of St. Joseph's Church, have unfortunately crippled my exertions to serve you as I could wish. Happily, all obstacles have been lately removed, and a final settlement effected.

"To accomplish this desirable result, I have ventured to make myself personally responsible for fifteen hundred pounds (£1,500), and £45 12s. 6d. expenses in procuring the grant, and a settlement of this long-pending affair.

"The Church and the property adjoining are now legally secured to trustees by a grant from the Crown. The debt, therefore, that remains on the whole, amounts to £1,545 12s. 6d."

He then appeals to the Catholics of Tasmania generally to subscribe towards liquidating this debt. Thus, after fourteen years of weary negociations and trying difficulties, this church and pro-cathedral, built in the first instance on land not secured to trustees, but purchased in the name of private individuals, with money given by the Government, and subscriptions from the public, was secured to the Catholic community, by Dr. Willson taking upon himself a heavy personal liability.

CHAPTER V.

HIS ZEAL ON BEHALF OF THE CONVICTS.

The late Mr. John Francis Maguire, M.P., describing in his "Rome and its Ruler" the labours of the late Pope Pius IX, for the better treatment of the criminal class, says that the feelings of the venerable Pontiff—who was himself a great prison reformer—"were touchingly expressed on the occasion of his giving a final audience to the late Bishop Willson, when that prelate was about to return to his distant diocese :—'Be kind, my son,' said the Pope, to 'all your flock at Hobart Town, *but be kindest to the condemned,*'" (3rd edition, p. 233.) No words of advice could be more gratifying to the good Bishop, for early in life, says Dr. Ullathorne, "God filled his heart with a deep sympathy for the wretched and the miserable prisoners who were poured out of our country at the rate of four or five thousand a year." The truth of this tribute paid to the memory of Bishop Willson by his faithful friend the Bishop of Birmingham, is fully borne out by the testimony of thousands of officials and prisoners who were loud in his praise, and whose encomiums may be summed up in the title given him by Sir Charles Trevalyan, who spoke of him as the "Apostle of Reform." When transportation to New South Wales was discontinued in 1842, Van Diemen's Land, as the island was then called, became the sole receptacle of transported criminals from the whole of the British Dominions, and for several years, as Bishop Willson states in a printed pamphlet, "from twenty-five to thirty thousand convicts of both sexes were located in Van Diemen's Land, and from twelve to nineteen hundred (males only) in Norfolk Island." Here was a wide field for the zeal and charity of an Apostle, and a mass of evidence to hand proves how energetically Dr. Willson entered upon this work, and how successfully he laboured on behalf of these unhappy convicts.

HIS DUTIES ARE THUS SUMMARIZED BY HIMSELF

in the pamphlet alluded to:—"To visit ships on their arrival, address all convicts who were of my own religion—warn them of what they should avoid,—and encourage them to follow that

course which experience had convinced me would prove beneficial to them; on landing again visit them in their different locations, as often as was feasible;—encourage them, remonstrate with them, hear their grievances, oftentimes too well founded,—sometimes not—and reprove sternly, when necessity required, the obstinate and hardened. These visits gave me an insight into the working of the system all over the colony, and afforded excellent opportunities for comparing the success of one station with another, and also of ascertaining what changes it would be judicious for the Government to make. I also considered it to be necessary to pay great attention to those unhappy men who fell into great crimes, and who were condemned to forfeit life for their offences. By carrying out this plan I had ample means of becoming acquainted with what was taking place, from the time a ship arrived in harbour with its freight of criminals, to the time they became free, or expiated an offence on the fatal scaffold." It was his custom for many years to pay a visit, when in Hobart Town, every Sunday afternoon to one or other of the prison stations in the neighbourhood, such as Risdon, Bridgewater, or Brown's River, and the poor convicts always rejoiced to see him, and listen to his excellent advice, for they knew he was their truest friend.

At Maria Island, Port Arthur, and Norfolk Island, the same anxiety was experienced by the prisoners to hear when Bishop Willson was coming, and some of them afterwards described the intense joy they felt at such glad tidings, and the corresponding dismay of some of the petty officials who well knew that his visit would prove no mere act of formality, but that many real grievances and acts of tyranny would come to light and be reported to head-quarters.

JAMES BOYD, ESQ., CIVIL COMMANDANT of Port Arthur for a prolonged term of years, in a letter to the Bishop, dated 28th February, 1860, writes:—"I can affirm, from personal observation, and the abundant voluntary testimony of the prisoners and paupers themselves, that but one sentiment has animated them towards your Lordship's person, namely, that of mingled gratitude, respect and affection; and heart-felt indeed will be their sorrow when you leave the land of their exile. Many a hardened, reckless convict has, through your missionary zeal and Howard-like philanthropy, been awakened to a sense of his unhappy position, and induced to enter upon an amended career, whereby he has manifested a disposition to act rationally, and conform to discipline, whilst he remained under my charge, and has ultimately become a respectable member of society." In the little settlements of the bush, on the goldfields of Victoria, and wherever reformed criminals are to be found, the name of the good Bishop is held in veneration, and many a "God bless Bishop Willson" has fallen, and still falls, from lips that seldom before pronounced the name of the *great God except to* blaspheme.

But it is time to consider more particularly

THE SYSTEM HE HAD TO CONTEND WITH,

in order to form an idea of the reforms he effected. "Norfolk Island," writes the Bishop, is "fourteen hundred miles distant from this colony. Three times I sailed in the Government prison-ship to that ultimate penal settlement, with seventy unhappy men each voyage. On that island, I, of course, saw the systems then at work. The words of Job were most appropriate at my first and third visits:—'*Suffer me to weep a little my sorrow: For I shall go, and shall not return, to a land of misery and darkness, where is the shadow of death.*" The major who commanded the troops the first time I visited the Island, May, 1846, was so appalled at the state of things, on that fair, but polluted spot, that, throwing up his hands, he exclaimed to me with great earnestness, 'For God's sake go home, and let them know the truth!' Early in September I sailed for England to carry out his advice. It is with great gratification that I reflect on the manner my representations were received by Her Majesty's Government. I have reason to believe that the convict department, generally, received considerable benefit from my voyage."

The evidence given by the Bishop before a committee of the House of Lords in England, is printed in the Blue Book, 21st June, 1847, and made a deep impression on the minds of all who for the first time began to realise the barbarity practised on a British island.

Bishop Ullathorne thus summarises the state of convict discipline existing on Norfolk Island when Dr. Willson visited that abode of misery:—"He found there the torture of the 'Spread Eagle,' by which men were spread out by arms and legs and hung up to a wall. He found the torture of the tobacco track. This consisted in constables or other officers seizing a man by the throat, and examining his tongue to see if there was the slightest trace of tobacco; the convicts were not allowed to use tobacco at work, and if the slightest trace of it was found, the unfortunate convict, without judge or jury, was punished by twenty-five lashes on the spot. There he found the Cylinan Gag, an instrument of torture by which men were punished for the crime of speech. A tube was inserted into the mouth, and a strap with which it was connected was buckled behind the head. When he came upon a man punished in that way it was no unusual thing to see froth and blood collected on his lips. Then there was the punishment of the lamp-post, in which men were tied to a post. Another system of torture was similar to the 'Scavenger's Daughter,' by which many members of the faith were tortured in this country in years past—the heads of men were bent down to their knees, and they were tied fast in that position of torture. When Dr. Willson went to Norfolk Island, he found a considerable number of men suffering from

this species of torture. He went round and investigated, and threw himself on the side of humanity. The man who was chiefly responsible for these occurrences met him one night and said, 'Bishop Willson, I am sorry to see you carried away by the stories of these men; you know what a miserable lot they are; do not permit their stories to make any impression upon you.' 'What, sir,' said the good prelate, 'do you not know that I am a Catholic Bishop, and do you dare to call me to order for the discharge of my duty? When I was last in England I told the Government to take away one-third of the convicts on this island, and now I will recommend the Government to take the whole of the men from the island.' Then that man, hard as he was, burst into tears, and implored the Bishop not to ruin him."

A LETTER OF DR. WILLSON TO SIR WILLIAM DENISON,

Governor, fully describes the abominable system as the Bishop saw it in 1852. Though the letter is a long one, it is here given in full, as it was highly praised by the Secretary of State for the Colonies, the Duke of Newcastle, who in the Blue Book of 18th July, 1853, says that, "having given most careful attention to the very extensive correspondence on the state of Norfolk Island, he is of opinion that the gratitude of the Government is due to Dr. Willson for the information offered, and for the motives by which the communications were dictated." The Bishop also testifies to the beneficial effect of the letter on Sir William Denison himself, in these words, "I ought here to state that I am quite sure, as soon as our excellent Governor, Sir William Denison, became fully acquainted with the true state of things on Norfolk Island, early in 1852, he at once resolved upon advising the Imperial Government to relinquish Norfolk Island, as a penal settlement, altogether. The measures immediately carried out prove the correctness of this remark." The letter, which should be carefully read, in order to form a just idea of that "land of misery," is as follows :—

May 22nd, 1852.

Sir,—I had the honour, 10th December, 1849, to address, by request, a letter to the Comptroller-General, on the condition in which I found the convicts on Norfolk Island, during a recent visit I had made.

2. That letter your Excellency was pleased to forward to the Right Hon. the Secretary of State, with such an introduction in your despatches, 31st January, and 27th July, 1850, as must necessarily prove gratifying to myself, and at the same time invest it with a degree of importance it would not otherwise possess.

3. As this letter, from your Excellency's kindness, might possibly have had some weight with the Right Hon. the Secretary of State, on the question touching the propriety of retaining *Norfolk Island as* a penal settlement, I feel it due to His Lordship, *myself, and the* convicts, to present to your Excellency a

statement of the impressions made on my mind during my recent visit to that Island.

4. The letter referred to, which was published in the Parliamentary Blue Book, 15th August, 1850, page 112, records the gratification I experienced on that occasion, compared with what I had witnessed on the same Island, in May, 1846, and also a strong expression of hope that, from arrangements that had been effected in consequence of the erection of various buildings, the introduction of task work, and the all but discontinuance of the lash, much good would be the result. Having, however, at that time serious doubts in my mind as to the propriety of parts of the system then in operation, particularly as the Island was 1,300 miles from the seat of local Government, I ventured to call your Excellency's especial attention to the following subjects :—

1. The practice of employing convicts as constables, overseers, &c.

2. The power which authorises the Civil Commandant when sitting in the capacity of magistrate, or any other magistrate to pass such sentences for petty breaches of discipline as caused an extension of the original sentence of transportation passed by a judge.

3. That such sentence should ever be passed on the sole evidence of a convict constable or overseer.

5. Your Excellency was pleased to honour me by requesting the Comptroller-General to investigate those subjects when he visited the island in March and April, 1850, and as forwarded to the Secretary of State by your Excellency, are recorded in the Blue Book, 14th May, 1851, at page 24. Unfortunately Mr. Hampton's opinions on all these subjects were substantially in direct opposition to mine, which fact I only fully ascertained for the first in the month of October last, when, through a friend, the Blue Book fell into my hands. Of course it was determined the system as it stood should be persevered in ; time and circumstances therefore alone could reveal whether it was based on sound principles or not.

6. From October, 1849, to March, 1852, I had not means of ascertaining the state of discipline and condition of the convicts ; but from time to time during the year 1851 reports were circulated in Hobart Town which caused me to suspect great severity was used, and that the convicts were in a very unsatisfactory state. In March last, with your Excellency's permission, I again visited the Island, and fortunately the Comptroller-General, as your Excellency is aware, also proceeded thither at the same time. Fortunately, I say, because it afforded Mr. Hampton an opportunity then as well as myself of ascertaining the actual state of the discipline and condition of the convicts, and whether the hopes he had confidently entertained, as expressed in the report just referred to, had been realised or not.

7. But I may here be permitted to observe that not being in possession of accurate returns on most important questions, such as the number of convicts on the Island in March, 1852, compared with 1849, 1850, and 1851; number of men flogged each year; number of lashes inflicted each year; number of men whose original sentence of transportation had been extended each year; number of men in chains in March, 1852, etc., etc., it was impossible for me to form so correct a judgment as the Comptroller's, who had immediate access to the Records. I can only therefore state in a general manner the impression that was made on my mind.

8. It is with deep regret, then, that I feel now compelled to declare the heartfelt sorrow I experienced at the state in which I found the convicts. Gloom, sullen despondency, despair of leaving the Island, seemed to be the general condition of the men's minds, except those who were employed as servants or engaged in billets; servants and men in billets, if well conducted, are allowed credit by the task-work system, and to them this credit is most encouraging, as well it may be; but with all the rest it seemed to be totally disregarded. I was shocked, but am not surprised to find so little value set upon it. My hopes of finding extensive benefit from the task-system which has generally worked so well in Van Diemen's Land, were, therefore, completely dashed. Exhortation to bear humbly and patiently punishments they had brought on themselves seemed only to aggravate their condition. Nearly every man I conversed with conjured me to procure an examination of the Records and judge for myself if the terrible punishments which had been administered had not been inflicted chiefly for mere breaches of discipline, and very many of them of a very minor character; they also added, frequently on the sole word of a convict spy, or a convict constable. Of course the Records will show the general correctness or incorrectness of this.

9. To assemble the men in church on an evening after work, the same as I had done in 1849, in order to advise and encourage them to make endeavour, by good conduct, &c., &c., to emerge from their punishment, was out of all character; feelings of gloom and sadness similar to what I discovered during my first visit in 1846, were clearly exhibited; and I declare conscientiously, that during my eight years' daily intercourse with convicts I have never felt such difficulty as I did in addressing those who were assembled in the church the Sunday I was on the Island.

10. My observation was particularly directed to the number of men in chains; and it was stated that about a fortnight before my visit, on one morning, for some cause they were ignorant of, the Commandant ordered every man wearing chains to have both legs secured, or, as it is technically termed, "chains crossed," which adds, I am told, greatly to the punishment, especially to those in heavy irons (14 lbs. for instance), and who *have to walk much* with water and wood carts, bullock wains,

&c. I could not learn that there had been any general cause for this measure.

11. The exact number of men in chains I am not able to state, but on Sunday, 14th March, out of 270 convicts who attended the church when I officiated, only 52 were without them.

12. Complaints, regarding the frequency of the lash, were great indeed. It was stated (but I cannot vouch for the perfect accuracy of the number, the Records will, however, show it exactly), that on the Monday previous to our arrival (I believe I am correct as to the day) thirty-nine men belonging to the settlement had been flogged, and fourteen from the Longridge Station next day. Sir, if this fact be only substantially correct, I am sure your Excellency will consider it a very appalling one, especially if it be found the punishment was not inflicted for some general and grave offence.

13. Permit me here to remark, that if this fact be substantially correct, it stands in melancholy contrast with the following passage, from the Comptroller-General's report, I have already referred to, 10th July, 1850—"Corporal punishment is seldom inflicted, not a man was flogged while I was on the Island (upwards of one month), nor was any offence detected which required two magistrates for the trial of the offender, and the new cells being now complete, but few cases can arise in which flogging will be necessary, the more especially that through the agency of the task-work system, and general improvement of the building, minor punishments may be increased in number and varied in character."

14. The description, or rather remarks—I could not avoid hearing both—from free and bond, respecting the time consumed in the infliction of that day's punishment—the state of the yard, from the blood running down men's backs, mingled with the water used in washing them, when taken down from the triangle—the degrading scene of a large number of men, standing in an outer yard waiting in their turn to be tortured, and the more humiliating spectacle presented by those who had undergone the scourging, especially towards the end of this melancholy business, were painful to listen to, and now raises a blush, when I reflect that by a rational system of discipline, and judicious management of the whole of the convicts in Van Diemen's Land, not one lash has been inflicted for many, perhaps not for twelve months. Sir, either the system pursued in Van Diemen's Land is very unsound, or that on Norfolk Island.

15. Another grievance, which seemed to cause great dismay, was that a period of probation was exacted from every man who received a sentence in chains or other sentences that involved an extension of the original sentence given by the judge. As far as I could understand the working of this part of the system, if I am correct, the following example will serve to elucidate it. I may observe that with some of the officers, and

many of the convicts, much doubt seemed to exist as to the precise meaning of some of the accumulative sentences.

16. John *** is transported to Van Diemen's Land for 15 years; after arrival here he transgresses, and is sent to Norfolk Island for two years. During that period he receives a magistrate's sentence of three months in chains, or other mode of punishment, involving extension of original sentence. This three months in chains adds to his original sentence of 15 years' transportation three months; but in addition to this extension (at least up to the period of our recent visit), three months more were exacted, and was termed "probation," so that in fact this magisterial sentence of three months extended his period of two years on the island to two years and six months, although it only added three months to his original sentence of 15 years' transportation. A doubt was even expressed by some that such sentence might be supposed to add six months to the original sentence instead of three; but the following fact happily destroys such a supposition.

17. The Comptroller-General being informed when we were on the Island that an additional period of probation had been exacted for all magisterial sentences, declared such regulations to be erroneous, and upon his own responsibility directed all such unexpired periods of probation arising, or rather supposed to arise, from sentences passed previous to 1st January, 1852, to be cancelled. How such an unfortunate error arose I am not able to say; but I have no doubt your Excellency will direct that all unexpired terms of probation erroneously exacted on sentences passed prior to the 1st of January shall be likewise cancelled.

18. The system of accumulative sentences is, I am convinced, a source of fearful evil to the convict, and of great expense to Her Majesty's Government, and I shall derive great satisfaction if I learn that your Excellency is also of that opinion, and will recommend such alteration in the law as will prevent such an extension of transportation being passed on any convict who only commits a breach of discipline.

19. Allow me to quote a paragraph from Lord Stanley's despatch addressed to Sir John Franklin, 25th November, 1842, which shows I apprehend very clearly that His Lordship did not contemplate extension to original sentences for minor breaches of discipline.

20. "Arrived at Norfolk Island" (convicts sent direct from England) "the convict will be employed at hard labour. No authority except that of the Queen herself, will be competent to abridge the time of his detention there. On the other hand, the misconduct of a convict on Norfolk Island may have the effect of prolonging his detention there indefinitely, within the limits of the term of his original sentence." I believe the law which authorizes the accumulative process was of colonial *origin, and passed* many years since by the Sydney Legislative

Council, when convict discipline, judging from evidence taken before a Parliamentary Committee, was not in a state of perfection.

21. There is another subject of deep importance I would respectfully mention to your Excellency. I have strong reason to believe that there is, and has been for a considerable time, an extensive, if not a general and deep feeling of sympathy existing in the minds of the military on Norfolk Island for the convicts; a sympathy, in my humble judgment, fraught with much danger, as an erroneous or misplaced feeling of compassion in the mind of one man, when on duty as sentinel, might lead to very fearful consequences. I am convinced that this feeling of sympathy arises solely from what they conceive to be a harsh and merciless system of punishment for trifling offences, and that punishment is sometimes awarded without that careful and scrupulous investigation they are accustomed to witness in military law. In support of this opinion I will take the liberty of troubling your Excellency with one fact which came under my notice when on the island.

22. Passing out of the military barrack-yard the evening before leaving the island, the guard turned out, and one of the soldiers, evidently with the preconcerted concurrence of the rest, respectfully requested permission to speak to me, and in a most earnest and emphatic manner stated that a convict, who had lately been working inside the barrack, as a carpenter, had been charged with stealing a small piece of board; and that they (the military) were prepared to prove the man was not guilty; and that the accused had begged of the Civil Commandant, who tried him, to be allowed to call some of the military as witnesses, but was refused; that the man was convicted and had received a sentence of (I think) six months in chains. The conclusion they evidently arrived at, was, that the accused had been unfairly dealt with, and was suffering punishment unjustly.

23. I beg here distinctly to observe that I am fully convinced the Commandant was satisfied in his own mind that the charge was sufficiently proved to warrant him in passing sentence on the accused. The military, however, not being present at the trial, and not hearing the evidence which led to the conviction seemed to be fully assured of the man's innocence, and consequently of the injustice of the sentence. This circumstance seemed to have produced a powerful and most unfavourable impression on their minds. I may here remark, that three or four days previous to this, I had seen the man in question, and that he had bitterly complained of what he stated to be an unjust sentence, and attributed the conviction to the denial given to his request to have some of the military called to confront his accusers.

24. To the above account, I may state that the military are accustomed to observe the great number of men brought up for *trial, on a* court day, as it is called, early every Monday morning.

The number, I was informed by a civil officer, employed in the Commandant's office, ranges from one hundred to one hundred and fifty. They have also particularly remarked the comparatively very short period of time (usually, it is said, not more than from three to four hours) occupied in adjudicating upon so many cases. One of the military stations is immediately opposite the Commandant's office where the men are tried. The military are also cognizant of the weekly punishment by the lash, and have, to my certain knowledge, long since expressed, in strong terms, their horror and disgust at the appearance of the men who had endured that punishment.

25. Whilst, however, stating to your Excellency what I believe to be a plain and fair representation, respecting the military on this subject, I would beg emphatically to observe, that in the event of an extensive outbreak (and such an occurrence, from the great number of men in chains and in cells, I can scarcely imagine to be possible) or in any great commotion arising from fire or otherwise, I have no fears the military would be wanting in promptitude, or faithfulness, in discharging their duty, however painful.

26. I think it right to trouble your Excellency with some remarks regarding the convicts in the gaol. There are about 130 cells. These cells have been well described by Mr. Hampton, in the report of 1850. Every cell has its occupant, and many of these men are in very heavy irons; irons not placed on them to prevent escape, but to increase punishment. Several of this miserable class present, from their long and close seclusion and spare diet, a very attenuated and blanched appearance.

27. A question naturally arises:—But what crimes brought them to this state of degradation and suffering? This, sir, is no doubt the question, and one in my humble judgment which requires a thorough and searching investigation. I am not prepared to enter minutely into these cases, but I may state that very many of those confined in the gaol declared they were there solely on charges connected with tobacco, not for felonies nor for great acts of violence. I trust I am sufficiently aware of the excessive caution requisite in receiving statements from convicts, whether privately or publicly in courts of justice; yet, as the statements of several here were corroborated by some of the officers employed in the gaol, I imagined that I had reason to suppose their offences had not been very heinous. I am, therefore, free to confess that, coupling what I could learn in the gaol with the report of the heavy sentences given on court-days, for alleged breaches of discipline, I could not help fearing the sufferings of these men were excessive, and calculated to produce great evils.

28. Many men (the particulars of whose offences I am not prepared to state) had 36 lbs. of iron on their legs, and some were in manacles with their hands separated by bars; in fact, with *their bodies placed* in a frame of iron work.

29. *I cannot omit* stating that one morning early during the

convicts' breakfast hour I visited them in the lumber or common yard (this place is not attached to the gaol), and observed some men whose pallid countenances and shrunken appearance rendered them quite conspicuous. I was told that they were men who had been discharged from the gaol the previous day, to make room for some of those who had arrived in the same ship from which we had lately landed. Other reasons were also assigned, which might or might not be correct. The image of one of these living skeletons (he too had been lately flogged), is so strongly impressed on my mind, that no day passes over without having it many times vividly before me. A ward in the sleeping barracks, a building a considerable distance from the hospital, and termed the "exempt ward," presented an appalling spectacle, being occupied by men who were suffering from the flogging they had received. These men were kept on what is termed, I believe, "spoon diet," that is eight ounces of bread per day, and two pints of tea. Each man stated that his punishment had been inflicted for tobacco. One of them had been upwards of three weeks in this ward. They were all in their beds.

30. I am aware that it may be remarked that a respectable medical officer is in constant attendance, and that his opinion or judgment should be deemed sufficient to regulate all matters connected with his department. I trust I should be one of the last to interpose one word which would seem to interfere improperly with the discipline, or to insinuate, in the slightest degree, a want of confidence in the integrity or skill of the medical officer who now fills the arduous appointment on Norfolk Island; but I would beg leave respectfully to observe that when a medical gentleman, however qualified and gifted he may be, is left alone to work daily through such an odious routine of duty as that attached to his office on Norfolk Island, with from eight hundred to nine hundred convicts, besides the civil officers and their families, and this for six and seven years, without the absence of one day from the Island, I can easily conceive such a state of things might spring up, and be permitted to exist as would not, were the system under the direction of visiting magistrates, or had he the advantage of other medical gentlemen to assist in making weekly or even monthly inspections. The long experience I had before leaving England for Van Diemen's Land, in the management of certain institutions for the treatment of the sick and insane, confirms me in the opinion I have just stated. As this subject is one, I presume, of deep importance, I hope I may be allowed to pursue it a little further. Whoever has perused the investigation into the state of lunatic asylums in London by a Parliamentary Commission in 1814 will stand astonished to find that public institutions in the first city in the world, superintended, it must be presumed, by gentlemen of the highest order in their profession, could have been such dens of misery and barbarity as they proved to be. Every Englishman *who reads this* account will feel a deep sensation of shame. The

truth is, these places were then chiefly under the irresponsible control of the resident medical officers, who, however humane naturally, and well qualified professionally, became so familiarised with the daily sufferings before them, that in its most hideous forms they saw nothing to shock them. We must actually presume that they forgot that their patients were beings formed by the same Divine hand, and susceptible of pain and misery like themselves. There is, no doubt, a very wide distinction to be drawn between the condition of the insane who lose their liberty involuntarily through infirmity of mind, and felons who have forfeited liberty by crime; but even the latter, in all their guilt, are still objects of compassion, and should not be subject to more pain than justice, necessity, and their own welfare demand. The Redeemer of the world has declared with great emphasis that they, even they, represent Him—"I was sick and in prison, and you did not visit me." . . . "Lord when did we see Thee sick and in prison and did not minister to Thee? As long as you did it not to one of these least ones neither did you it to me."—(St. Matt. xxv.); and therefore in them even, we as Christians must recognise the image of Him, disfigured though it be, who at the last day will come to judge all, both free and bond.

31. And here I cannot omit expressing to your Excellency my deep regret that it was deemed expedient in 1850 to discontinue two of the chaplains employed on Norfolk Island. Economy, I am aware, was the plea for enforcing this measure, but whatever may have been the cause of what follows, certain it is that flagellators were increased in number after the decrease of ministers of religion, and I fear, in the long run, will prove much more expensive to Her Majesty's Government than good and zealous men who labour incessantly for the welfare of the most miserable of the human race. On Norfolk Island every man's hand is raised against the prisoner, except his pastor's. He alone can speak to him the sweet words of compassion. His pastor is his only friend. The reasons which I took the liberty of stating to your Excellency, in my letter, 7th January, 1850, when praying that two Roman Catholic chaplains might be retained, not only remain unshaken, but, as things have turned out since that period, have been much strengthened, and in support of this I need only state, that I have with great inconvenience allowed two Roman Catholic chaplains to reside on the island who receive only the stipend of one, and the personal ration of one.

32. The tube gag, I am rejoiced to say, is now entirely prohibited, at least as an instrument of punishment, and all those lately in the gaol were destroyed by the Comptroller-General's order. Whether the punishment resorted to in the gaol termed the "spread-eagle," stretching men's arms widely out and fastening them in certain positions to ring bolts, be now prohibited *or not, I am not* able to say. I should rejoice to hear that such *mode of torture* was peremptorily forbidden.

33. The two detached cells I took the liberty of suggesting in 1849 should be erected for the confinement of men who uttered blasphemous or obscene language, have not been, I am sorry to say, reserved solely for this purpose. I recommended those detached cells and suggested they should be designated "Dumb Cells," with a view of procuring the total abolition of the abominable tube gag; and I deeply regret that they have been used for any other purpose than that designed. The twelve cells, so properly described by Mr. Hampton in his report for 1850, par. 18, should, I might imagine, have proved amply sufficient for the most violent. "The twelve cells, with separate exercising yards for each, are the most perfect specimens of prison construction I have seen in any part of the world, and are admirably adapted for the enforcement of a very rigid form of separate discipline."

34. I hope your Excellency will pardon me for making a few observations on what I apprehend is the chief source, strange as it may seem, of so much punishment, and if I am correct I am sure you will not undervalue its importance. It might be supposed, judging from the flogging, chains, solitude in cells of various construction, extension of original sentences, &c., that crime of a fearful nature was very prevalent. That crime is committed no one would be so weak as to deny; but after making the best enquiries I could to ascertain the truth on this most important subject, I was struck, I acknowledge, with deep satisfaction, to find the charges involving deep moral guilt to be comparatively so few. The chief source of the convict's misery has sprung from tobacco. Each man, it appears, has been allowed one stick of tobacco, about one ounce, each week, and permitted to smoke or chew it in the lumber yard only, at the time allowed for meals. In the lumber yard, during my last visit, a board hung up with the names of more than two hundred men who were prohibited the use of tobacco. The prohibition of it for a time, I believe six months, forms a part of the punishment when men are convicted of using it contrary to regulations. In the convict class there is a desire for the use of tobacco that would astonish any one not accustomed to their habits. It is difficult, I think, to account for it satisfactorily. On Norfolk Island the monotony, the warmth of the climate, "the wearisome and unvarying routine of a strictly ultra penal settlement, the coarse, insipid, though wholesome food," may combine to render the stimulant of tobacco intensely grateful to those unfortunate men. One of the principal charges, as far as I could learn—not having access to the records—for which punishment has been so prevalent and severe, was for having tobacco in their possession, or chewing it out of the lumber yard. To ascertain the latter fact, I am told it is not unfrequent for them to be seized by the throat, and the mouth examined. If the stain—or the "track" they term it—of the tobacco be seen or is supposed to be seen, a charge is made

the next court day. It is said that convict constables are in the habit of making such examination, and if the charge be denied by the accused, this convict is put on his oath. Then again, if a man who is on the prohibited list receive a morsel of tobacco in the lumber yard from a fellow convict, both are, if detected, liable to receive punishment.

35. Now, sir, I beg respectfully of you not to suppose for one moment that I am wishing to defend this species of disobedience, or deny that men should be judiciously corrected for every breach of discipline, but when all the circumstances are considered respecting the various charges connected with tobacco, it will be found that there is nothing that involves the commission of moral guilt, and therefore nothing, in my humble judgment, that warrants the infliction of the lash, sentence of working in chains, solitude in irons, or any sentence that subjects the recipients to extension of original sentence. Every infraction of prescribed rules of discipline should be no doubt dealt with, but it is wise that every regulation of importance should be carefully considered in all its bearings before it is promulgated. It may possibly happen that the opinion of one man who issues orders may be erroneous, and much mischief arise, especially if the framer of the regulation is to sit in judgment on the individual who transgresses it.

36. What I deprecate is not the punishing men for disobedience, but for making the penalties disproportionate, both in kind and intensity to the offence. If charges for crimes, I mean those involving moral guilt, and those for petty breaches of discipline, are to be visited with the same kind of punishment, differing only in degrees of severity, is it not likely to produce an evil effect in the minds of the prisoners by not making a distinction in the nature of the punishment according to the nature of the offence? If a man be tied up to the triangles and receive twenty-five lashes for chewing a small piece of tobacco (it may be recorded disobedience of orders), and another man at the same triangles, and the same time fifty lashes for theft or obscene language, will not men suppose that both charges are viewed by the Government as involving the same principle of offence? And as they do not consider it to be sinful to use tobacco anywhere or under any circumstances, is there no fear lest these men should view a breach of the positive law of God only in the same light as a breach of prison discipline? This may appear to some to be a nice distinction, but the principle it involves is one, in my humble judgment, that should never be lost sight of for one moment in the administration of penal discipline.

37. Norfolk Island, it appears to me, has of late been a manufactory of petty offences arising out of tobacco, calculated to perpetuate sentences, degrade the prisoner, and subject Her Majesty's Government to very great expense for years to come, by maintaining men who would, under a better system, have *been entitled* to freedom much sooner.

38. I am happy in being able to state that the Comptroller-General most judiciously, in my opinion, directed in future that men who chew their morsel of tobacco out of the lumber yard should not be subjected to punishment, and that their ration of it should be issued daily instead of weekly as formerly. This change alone, I am confident, if properly carried out, will prevent immensity of mischief, and lessen the court day roll materially. The evil that has arisen from convict constables being empowered to examine men's mouths is, I am told, fearful. Mr. Hampton, I think very wisely, directed as an act of grace, that all the names at that time on the board of prohibition should be erased.

39. I have much pleasure in stating to your Excellency that Mr. Hampton, when on Norfolk Island, the same as he has always done in Van Diemen's Land, expressed his willingness to make enquiry into any specific complaint or alleged abuse that I might suppose required investigation.

40. From what I have written (and nothing but the importance of the subject should have induced me to trouble your Excellency at such length), you will, I am sure, gather that I am of the same opinion, respecting the impropriety of retaining Norfolk Island as a penal settlement, as I was in 1849; I beg however, to add, with this difference, that my conviction is much more intense now than then. The distance of 1300 miles from the seat of local government renders that supervision requisite for the proper working of penal discipline utterly impracticable. Shielded from public observation altogether, and also from official superintendence, except by an occasional visit, perhaps once in two years, it is only rational to calculate that great errors may arise, and exist, too, for a long period, before a remedy can be applied. I apprehend no one can now doubt of this.

41. I might appeal to your Excellency's own experience as to the necessity, even in this small island, of extreme vigilance on the part of Government to secure the efficient working of the system prescribed, so that neither laxity of discipline should creep in on the one hand, nor unauthorized or unnecessary severity be resorted to on the other. In corroboration of this observation I might recall to your recollection a bold stretch of authority, some eighteen months since, of a superintendent at an important station inflicting daily, or rather nightly, punishment with tube gags, fastened with straps in men's mouths whilst exposed in the night air, to a late hour, with their hands chained behind them to upright posts. This abuse of power, I dare say, arose from an indiscreet desire to obtain a large amount of labour from the men on the station; and even this pernicious system escaped the vigilance of the Government, and of a stipendiary visiting magistrate, who visited the station at least twice a week. If then, under the immediate supervision of a watchful government and care of a visiting stipendiary magistrate, an abuse so gross could spring up and exist a considerable time undetected

how much more reason have we to fear evils of great magnitude arising on a spot so remote as Norfolk Island, when free from all observation, whether official or otherwise.

42. Before concluding, I cannot refrain from contrasting the state of convict discipline, and the condition of the convicts, both in mind and body, on Norfolk Island with those in Van Diemen's Land, making, of course, ample allowance for the different circumstances in which the two classes are placed. And although I might be told, that those on Norfolk Island have forfeited all claim to leniency or mercy, by the crimes that sent them there, I would observe, granting this to be generally true, yet they have not forfeited their claim to justice, and I would then respectfully and urgently beg that a careful examination of the original and authentic records should be made, and the system of discipline as now, or lately administered, thoroughly investigated by competent and unbiassed persons, and a judgment formed, whether the offences therein registered have demanded the amount of punishment that has been already inflicted, and yet remains to be undergone.

43. I would here beg leave to assure your Excellency that in striving to give an outline of what I observed and believe to be the state of discipline on Norfolk Island, I by no means wish to impugn the motives and intentions of those concerned in its administration. I have no doubt they have wished to act for the best.

44. I trust I shall be excused for adding, that I conceive the blame should rather be attributed to the system which invests one man at this remote place with absolute, I might say with irresponsible power of dealing with so large a mass of human beings as the convicts on Norfolk Island, and which also leaves the medical superintendence of so many to one unaided officer. It is proper also to make every allowance, in reason and justice, for gentlemen so completely cut off from all social intercourse with others, except the very limited circle of society on the Island, all of whom who compose it breathe the very air of convictism. This fact most probably tends to work strongly on minds, and add to difficulties of no ordinary nature, and perhaps also to create fears and apprehensions which may cause a system of coercion and severity to be pursued, which under other circumstances dare not be thought of.

45. Having lately devoted some time to the perusal of accounts regarding Norfolk Island, and which may be said to form a kind of history of it for a period covering many years, I have been compelled to come to this conclusion, that it has been nothing but a source of anxiety, vexation, and disappointment to Her Majesty's Government, and that every system that has been tried under the various changes devised has signally failed in producing the benefits confidently promised at the commencement of each. I believe its distance from the seat of local government to be alone a fatal bar to any system, however

wisely framed, working properly for any length of time. With this conscientious conviction on my mind, I feel it to be an imperative duty to conjure your Excellency to advise Her Majesty's Government to direct a total abandonment of the island as a penal settlement with as little delay as possible.

46. Feeling great anxiety, as I do, for the state of this penal settlement, I hope your Excellency will pardon me if I take the liberty of suggesting the adoption of certain measures which would add little to the present expense, but aid very much, I trust, in securing a fair order of things until the determination of Her Majesty's Government shall be known.

1. That there should be a permanent resident magistrate on the island, whose duty it should be to try all cases, of course in conjunction with another, when a case in law required it, and that all charges should be investigated at least three times in the week.
2. That there should be an inspection of all convicts in gaol, hospital, exempt ward, or in other buildings, at least once in every fourteen days.
3. That gentlemen who form this board of inspection should be authorised to make all such examinations, and enter such reports as they should deem proper, and that each gentleman's name should be entered in the report book the day he attended the inspection.
4. That the commandant, the civil magistrate, the officer in command of the military, the military medical officer, and the officer in command of the Royal Engineer and Commissariat Departments should form the board.
5. That this board of officers should have the power of directing any change in the treatment of a convict, and also of any regulation connected with the treatment and discipline of convicts they may deem advisable in the aforesaid buildings.
6. That each gentleman, being a member of the board, should be empowered to visit any part of the gaol, or other buildings where convicts are confined, whenever he should please, but not to give directions, or enter upon business of any description, except when making the regular inspection in conjunction with the other members of the board.
7. That an entire copy of the reports should be transmitted every six months to His Excellency the Lieutenant Governor.
8. That the civil medical officer should not reside on the Island for more than two years at one time.

47. *And lastly*, I would again respectfully repeat the sugges-

tion I made to the Comptroller-General, 14th ult., that as Mr. Price is most anxious to be relieved for the present, on account of the state of his health, Mr. Champ should be requested to proceed to the Island as soon as possible, to take the charge. Mr. Champ's qualifications, in my humble judgment, fit him admirably for grappling with the many difficulties to be contended with. His universally acknowledged talents, his zeal, energy, and unflinching integrity, his character for justice, even among the worst description of the convict class, render him, I think, in a remarkable degree qualified for such a task above any other individual I am acquainted with, either in this hemisphere or in England.

48. As your Excellency was so kind as to direct my letter, regarding the state of Norfolk Island, dated 10th December, 1849, to be forwarded to the Right Honourable the Secretary of State, I respectfully beg you will honour me again by allowing this also to be sent.

49. Apologising for my freedom of speech, and for the great length of this letter, I have, etc.,

(Signed) ✠ R. W. WILLSON,
Catholic Bishop of Hobarton.

The Comptroller-General, etc.

Referring eight years afterwards to this letter the Bishop wrote :—"I will here state that I have long wished to lay before the public several facts connected with the correspondence. These facts would fill an important page in the dark history of that beautiful but ill-fated spot, Norfolk Island, and stand as warnings, I trust, against a repetition of such systems being resorted to in any part of Her Majesty's dominions. Attempts were made more than once to introduce similar modes of punishment into Tasmania, but a firm representation to the proper quarter at once put a check on such shameful effort. Certain tragical events, which soon followed the publication of the last-mentioned correspondence on Norfolk Island, confirmed the correctness of the grounds upon which I ventured to state my fears.

"It is melancholy to reflect that at this very moment Tasmania is suffering much from effects generated long ago on Norfolk Island, chiefly arising from systems at variance, I may say, with common sense, but ludicrously termed 'penal discipline.' And now we are, perhaps, too apt to censure men for crime, instead of reflecting on the share of blame that lies at the door of those who propounded such pernicious systems, or suffered them to be carried out. The soul-stirring pamphlet on the condition of Norfolk Island, published in England, in 1837, by my excellent friend, the Right Reverend Bishop Ullathorne, ought to have produced a more powerful change than it did."

That Bishop Willson's efforts to ameliorate the condition of "the imprisoned" were attended with great fruit is patent from

the fact that the Imperial Government began to take measures after the correspondence of May, 1852, to remove all the convicts from Norfolk Island, and in a few years that penal establishment was abandoned for ever. In a despatch to Sir Wm. Denison, dated Downing-street, August 3, 1853, the Duke of Newcastle, then Secretary for the Colonies, testified to the esteem in which the Bishop should be held by the Civil Government in these words :—"Dr. Willson's general services to those placed under his spiritual care, have, I believe, been fully recognised by those best able to appreciate them."

"But the zeal and abilities which he displayed under circumstances of a more peculiar kind, when it became his duty to investigate, and to combat the great social evils at one time developed under the then prevailing system of convict discipline, deserves more special notice from those concerned in the administration of the Civil Government."

Further testimony to this effect will be found in the public addresses presented to him in 1846 and 1853, in the letters of His Excellency Sir William Denison, and in those of Government officials of different religious persuasions. He desired to excite compassion on behalf of the unhappy convicts, and his regret at the indifference of many persons to their sad condition is expressed in these words of the poet, quoted by him in reference to Norfolk Island :—

"Ah, little think the gay licentious proud,
"Whom pleasure, power, and affluence surround ;
. . . . . .
"Ah, little think they . . . . . .
"How many pine in want, and dungeons gloom ?
"Shut from the common air, and common use
"Of their own limbs."

CHAPTER VII.

TO AND FROM EUROPE, 1846-48.

Dr. Willson had been only about two years in the colony, when he determined on paying a visit to Europe for the purpose of procuring more priests for his Diocese, and of promoting at head-quarters the cause of free and bond in the island. In September, all his arrangements were ready, but before embarking in the "Mayflower," a number of gentlemen, Protestant as well as Catholic, decided on presenting him with an address, and as this document proves the high esteem in which the good Bishop was held by all classes of the community, at that early period of his Episcopate, it is here inserted in full, with the names of the principal gentlemen who signed it. The deputation consisting of the Comptroller-General, Assisting Comptroller-General, the Surveyor-General, the Commissioner of the Insolvent Court, the Coroner for the district of Hobart Town, Messrs. Driscoll, Macdowell, Morrison, Loughnan, and other gentlemen, waited on the Bishop at his residence, and Mr. W. T. N. Champ, Comptroller-General of Convicts, introduced the subject in the following words :—

"My Lord,—I have only within these few minutes been requested to present to your Lordship an address from some of the inhabitants of Hobart Town, on the occasion of your Lordship's departure from the Colony. I can only regret that those to whom your Lordship's exertions in the cause of religion and humanity during your residence amongst us have been more immediately known, should have delayed the promulgation of this address until within so short a period before your departure, as to give but to comparatively few persons an opportunity of affixing their signatures to an expression of sentiments towards your Lordship, which, I am aware, are very generally entertained in this Colony. As the head of the Convict Department, I have much pleasure in bearing my individual testimony to the constant and unwearied exertions which you have made in administering to the spriritual wants of the Convict population, and to the success with which those exertions have been attended. On *behalf of myself and those* now present, I beg to express to your

Lordship our sincere wish that you may have a safe and prosperous voyage to your native country, and our assurance that we shall gladly welcome your return to resume an office which you have filled with so much advantage to the best interests of the community. With your permission I will now read the address :—

"To the Right Rev. Dr. Willson, Catholic Bishop, etc.

"My Lord,—We should neglect a great duty were we to allow you to depart for Europe without publicly expressing our esteem and veneration for your character.

"Your intercourse amongst us has inspired the same feelings of attachment with which in Nottingham, the scene of your former labors, you were regarded by all classes and persuasions; and now, when you are about to leave us with the view of visiting your native land, your absence will awaken the same affectionate regret.

"Watchful over the interests of your own church, and zealous in its cause, you have performed with mild and becoming dignity the duties of your high station, without interfering with the religious feelings of others, and thus promoted that state of peace and good fellowship which we have hitherto enjoyed in this Colony, and which should always characterise a Christian community.

"The unhappy convicts have ever been objects of your earnest solicitude; and those amongst us who have been engaged with you in that department know well the power of your influence, and the value of your suggestions in promoting their moral and social reformation.

"Many of us have been honoured with your friendship, if an intimate acquaintance of two years can be so termed; and we desire to assure your Lordship that, though you are returning to older, and therefore dearer, associations, you will meet with none who admire more warmly your amiability of disposition, or prize more highly the happiness of your society in private life.

"We know that your present long and perilous journey is undertaken solely for the promotion of religion in this Colony; and though some of us may differ from you in the particular form of Christianity you profess, yet looking upon religion as the parent of good order, and feeling the greatest confidence in the character which you hold as the friend of religious liberty, we believe that your exertions will prove a blessing to the Colony; and so we pray that the Giver of all good gifts may speed you on your mission, and restore you safely to the land of your adoption."

W. T. N. Champ, Comptroller-General of Convicts
Cornelius Driscoll, J.P., M.L.C.
A. Power, Surveyor-General
Henry Huish, M.D., Staff Assistant Surgeon
E. S. Hall, Surgeon
Thos. Richards, Surgeon

J. Robertson, Inspector-General of Hospitals
Thos. Horne, Attorney-General
V. Fleming, Solicitor-General
A. C. Stoner, Crown Solicitor
Edward Macdowell, Commissioner of Insolvent Courts
Jos. Hone, Master of Supreme Court
E. Hathaway, American Consul
W. Moriarty, R. N., Port Officer
A. B. Jones, J.P., Coroner
Francis Burgess, Chief Police Magistrate
Roderick O'Connor, J.P., M.L.C.
W. Nairne, Assistant-Comptroller
John M'Coy M'Donald, Staff Surgeon
Chas. O'Hara Booth, Superintendent of Queen's Orphan School
Alexander Orr, J.P., M.L.C.
Richard Webb
Lavington Roope
Robert Potts
James Milne Wilson
James P. Poynter, J.P.
E. S. P. Bedford, Surgeon Queen's Orphan School
John Dunn, Manager of Commercial Bank
Henry Wilkinson
Peter Degraves
Arthur Perry, Chief Commissioner
C. Midwood
Augustus W. Parsons
John P. Rowe, Surgeon
John F. Cox, Dep. Purveyor
Richard Bright, M.D.
W. Crooke, J.P., Surgeon
R. L. Murray
George Rowe
John Watkins
M. Fitzgerald
J. M. Loughnan
Duncan M'Pherson, Manager of the Van Diemen's Land Assurance Company
John Dunn, jun., M.L.C.
J. Forster, Assistant Police Magistrate
Joseph Lester
Francis Higgins
Basil Rout
Chas. G. Stevens
John Dobson, Notary Public
Thos. Macdowell, Managing Director of Tasmanian Fire Company
Robert Pitcairn, Solicitor
Edward Abbott, J.P.
Jas. W. Agnew, M.D.
Chas. J. Simmonds, Solicitor
John Kerr, J.P.
A. H. Manning
Richard Truro
R. G. Power
Murray Burgess
Joseph Reuben Bery
John Foster
Oscar Tondew
P. Emmett
C. Gavin Casey, J.P., Surgeon
Jas. Thompson, M.A., Registrar
Thos. Capon, Superintendent of Hobart Gaol
Wm. Kenny, late 51st Regt.
Jas. Frazer, 34th Regt., Major
W. Degraves
Geo. W. Hull
D'Arcy Haggitt
Richard Uniacke
B. O'Neil Wilson
P. O'Connor
James Hume
Nat. Gilbert
J. Robertson
James Downward
W. O'Meagher, jun., R.O.D.
P. Nicholson
U. B. Barfoot
John Milward
H. J. Nelson
Francis Bryant
P. Manly Tomlins

John Watkins, sen.
T. Hewitt, J.P., Managing Director of Derwent Bank
Thos. D. Chapman
Wm. Knight
Askin Morrison
W. T. Macmichael
David Bird
G. A. Hay
C. Roberts
Stephen Larkins
J. P. Gallivan
Geo. Bryant
And about fifty others.

On which His Lordship, who seemed deeply affected, replied, "that it would be difficult for him to state whether he felt greater pleasure or surprise on the occasion; his sojourn amongst them being so short, and mingling so little in society, he had but slender opportunity of intercourse with many amongst them, and therefore he was the more surprised at this public expression of their esteem for him, such a testimonial of good will towards him, from those, who in many important points differed so widely from him, and above all, their approbation of that line of peaceful proceeding, which during a ministry of upwards of twenty years in his native land it had been his aim to pursue. That indeed was most cheering, and he would most emphatically declare that no expression of good will had ever made so deep an impression upon his heart; it would stimulate him on his return to the Colony to labour with increased vigour for the welfare of those committed to his charge whether in freedom or in bondage; it would give him courage to sustain those trials which an all-wise and benign Providence might be pleased to assign him with fortitude, and his most constant and fervent prayer should be that every blessing might rest on them and those most dear to them, that Almighty God might smile on this beautiful country, and raise up a community who shall adorn it with those virtues which form the bulwark and lasting strength of nations."

At noon on the same day, an

ADDRESS FROM THE CATHOLICS OF HOBART TOWN

was presented to the Bishop by the hands of the Very Rev. W Hall, V.G., who prefaced it by saying he felt "mingled grief and pleasure at the duty which he had to perform; grief at the separation which was about to take place, of one so very dear to them all; and pleasure that he was the medium of conveying from His Lordship's flock this unanimous expression of confidence and love." The address, within two days, had been signed by nearly six hundred Catholics, and after expressing the feelings of dutiful attachment and reverence for the Bishop him self, and of pain at the annoyances to which he had been subjected by the embarrassed state of the Church temporalities. concluded as follows:—

"We will take this opportunity of calling your attention to the difference which has arisen between the head of the Protestant and the Presbyterian community. By the just policy of Her Majesty's Government we have hitherto possessed under the

Ecclesiastical Law of this Colony equal rights and privileges, with these two classes of our fellow Christians. We therefore look upon the Act, which secures to us this enjoyment, as the Magna Charta of our Religious Rights and Standing, and we regard any alteration whereby is conferred on either Church any privilege not possessed by the other two as its virtual repeal, to which we can never consent, except, indeed, it be to give place to a more liberal system (the voluntary system), whereby all classes of Christians would enjoy, without distinction, the most perfect equality. No, my Lord, we have suffered too severely ourselves in our native land ever to wish to see a dominant Church established in this Colony; and if Dr. Nixon's intention as expressed in his Charge, be correctly interpreted, we shall fail in our duty to our Presbyterian fellow-colonists, if we did not join with them in strenuously guarding this palladium of our Sacred liberties. Knowing how perfectly your sentiments coincide with our own on this subject, we commit our interest to your safe-keeping with confidence, trusting that the Almighty, who has hitherto protected his Church, and called you to preside over it in this distant land, will direct you in this and all other undertakings according to His own Divine will, and humbly pray that he will grant you a prosperous voyage, a successful mission, and a safe return to your dutiful and affectionate children in Christ our Lord."

His Lordship replied as follows :—

"To the Catholics of Hobart Town, greeting, health and benediction in Christ Jesus our Lord.

"The Address you have been pleased to present to me has filled me with consolation and joy :—A multitude of affairs press on me at this moment of my departure, which prevents me remarking on some topics to which it alludes. Accept my grateful acknowledgments for the cheering sentiments you have so beautifully expressed; and rest assured that your welfare shall be the unceasing object of the remainder of my life.

"I commend myself to your fervent supplications at the Throne of Grace, and I pray the Almighty God that He will preserve you in holy peace and fraternal charity with all mankind.

"The Grace of our Lord Jesus Christ be with your spirit.

"✠ ROBERT WILLIAM,
"Hobartonien.

"Hobart Town,
"vii. September, MDCCCXLVI."

THE CATHOLICS OF LAUNCESTON AND ITS VICINITY also forwarded an address.

"To the Right Reverend the Bishop of Hobart Town.

"Launceston, September 5, 1846.

"*My Lord*,—On your leaving this island, and undertaking a *long voyage, to promote*, in the most efficient manner, the

welfare of the people whom God has in His wisdom confided to your care, we the Catholics of Launceston and its vicinity, beg to express to you our attachment, veneration, and love. We have a deep sense of your earnest and unceasing exertions to lessen the amount of human suffering, and to promote the happiness of all; but more especially of those, who being in bondage, you have kindly considered, have the deepest claim upon your sympathy. We beg you to accept our kindest wishes, and earnest prayer, that the blessing of the Almighty may attend you on your voyage, and that you may be restored safe to us again. Dear to us, my Lord, is the religion of our Fathers, and dear are you to us as our Chief Pastor in the Church of God, and we confidently hope and trust, that the difficulties which at present interpose, being removed, there may be happy days for the future; and may God prosper your exertions for the happiness of ourselves and our children."

REPLY.

"To the Catholics of Launceston, greeting, in our Lord Jesus Christ.

"Your affectionate address I have received with most heartfelt satisfaction and gratitude.

"Your declaration of attachment to the ancient Faith was I assure you, unnecessary; for you have proved by your 'acts,' since I have been with you, 'practically,' the truth of your expressions. Burthened with a heavy debt on your Church, on my arrival in the Colony, you laid before me a clear statement of your affairs; you listened with pious docility to the suggestions offered for its liquidation; you not only listened, but cheerfully carried out with one voice and one heart the plans proposed, and now by your admirable zeal and liberality, your Church is entirely free from debt.

"Exclaim, therefore, with the Royal Psalmist—'Not unto us O Lord, not unto us, but to thy name give Glory.'"

"You have set a noble example to your children and to all around you. May you then reap a rich reward for real zeal for the 'glory of God's house.' And may He, who died on the cross for your salvation, especially present your prayers when assembled therein to the Throne of his Eternal Father, and obtain for you, through his precious blood, all blessings requisite for you in this 'vale of tears,' and eternal life hereafter.

"I commend myself to your fervent prayers.

"The Grace of our Lord Jesus Christ and the charity of God, and the communications of the Holy Ghost be with you all—Amen.

"Hobart Town, "✠ ROBERT WILLIAM,
"vii. September, MDCCCXLVI." "Hobartonien."

The Richmond district being at that time next in importance

after Hobart Town and Launceston, forwarded this address through the Rev. W. J. Dunne :—

"FROM THE CATHOLICS OF RICHMOND AND ITS VICINITY.

"To the Right Reverend Dr. Willson, Bishop of Hobart Town.

"Richmond, September 7, 1846.

"My Lord,—We, the members of the Catholic congregation, Richmond, beg leave, ere your departure from this diocese, to approach you with the expression of our feelings of veneration for your character, and of our attachment and love for your person.

"With many of us you have deigned, since your arrival, to be on terms of friendship, to most of us you have frequently addressed words of comfort and encouragement, and all of us have been witnesses of your untiring exertions to promote our temporal and eternal welfare.

"Deeply grateful, indeed, do we feel for the many benefits we derived from your advice and exhortations; but, when we recall to mind the zeal, and the energy with which you ministered to the convict portion of our brethren, your strenuous endeavours to improve their temporal interest and moral condition, your toilsome and perilous journies from station to station, exhorting them to cultivate habits of industry, and instructing them 'to live soberly and justly, and godly in this world, looking for the blessed hope, and coming of the great God, and our Saviour Jesus Christ'—(Titus ii., 12-13); when we remember that your great charity ever carried you beyond the line that strict duty marked out, in order to prove yourself a friend to the friendless stranger, a support to the helpless, and a comfort to the afflicted, we cannot but feel the deepest regret, and sorrow for even your temporary departure from amongst us.

"Yet, when we reflect upon the wants of your extensive diocese, the greatness of the 'harvest,' and the fewness of the 'labourers,' the increasing numbers of the Catholic children, and the want of schools wherein to receive a purely Catholic education, our sorrow is in some measure mitigated; for, we know that any sacrifice how great soever, must be endured for the welfare of religion, and the promotion of the interest of the Church.

"We are comforted, also, with the hope of your Lordship's speedy return. During your absence we shall look forward to that auspicious time with the fondest desire. And as, while amongst us, you have well merited our veneration, our attachment, our gratitude, and our love; so, whilst absent, you shall have our best wishes for your welfare, and our constant prayers shall be daily offered to the Throne of Divine Grace, that He, who *upheld St. Peter* when he 'walked upon the water,' (Matt. xiv., *29), and preserved St.* Paul when he 'thrice suffered shipwreck,'

(ii Cor. xi., 25), may direct and guard you from all dangers, may vouchsafe you every comfort and happiness, and bestow his richest gifts, and pour down His choicest blessings upon you."

REPLY.

"To the Catholics of Richmond, greeting, health and benediction in our Lord Jesus Christ.

"The affectionate address which you forwarded to me by the hands of your venerated Pastor has filled my heart with consolation.

"Amidst many afflictions and tribulations, it is a source of indescribable comfort to find expressed in such beautiful terms, sentiments so cheering, so Catholic, and so unequivocal.

"May the spirit of God rest on you. May you persevere in the 'bond of union,' avoiding strife and discord with all men. May you 'seek first the kingdom of God, and His justice,' and be preserved from all dangers, spiritual and temporal.

"I earnestly entreat, and commend myself to your fervent prayers.

"The Grace of our Lord Jesus Christ be with you—(i Cor. 23.)

"Hobart Town, "✠ ROBERT WILLIAM,
"vii. September, MDCCCXLVI." "Hobartonien.

The presentation of the general address excited some petty jealousy, as no such address had been presented to the Protestant Bishop, Dr. Nixon, on the occasion of his departure for England the same year, and a portion of the Press attacked the policy adopted by Bishop Willson with regard to the Government and convicts, but unbiassed minds judged His Lordship well deserving of the esteem expressed by so many in the address. On the same evening the Bishop embarked on the "Mayflower" for London, and was accompanied down the river by all the priests in the diocese, and several friends. He had scarcely reached the shores of his native land, after a long voyage of 141 days, when he put himself in communication with the Government, and the important evidence on convict life given by him to the House of Lords, has been already referred to.

IN THE SPRING OF 1847, HE VISITED ROME,

and was well received by the new Pontiff, Pius IX., who gave him several presents, including the beautiful silver chalice at present used on Sundays, in St. Joseph's Church, Hobart Town. During this visit he also met, for the first time, the youthful Bishop who was destined in the order of Providence to succeed him in the See of Hobart Town. The Right Reverend Dr. Murphy had some months previously been consecrated Vicar Apostolic of Hydrabad, and was paying his visit *ad limina Apostolorum*, when both prelates met in the streets of Rome, and one directed the other to the Vatican Basilica. Little did they then think that twenty years after the elder would be called as the "good and faithful servant," to receive his eternal

reward, whilst the Bishop of Hydrabad, then maturer in years, would be preconised to the vacant See of Hobart Town.

After his visit to Rome, Dr. Willson proceeded to Ireland, and though great difficulties prevented his getting the supply of priests he had hoped for, some ecclesiastical students, quite captivated by his venerable appearance and address, volunteered for the distant colony so soon as their studies were completed. They kept their promise, and were ordained in 1850 by the Bishop in St. Joseph's Church, Hobart Town. On the same occasion the Rev. George Hunter was ordained priest, and of the four who then received Holy Orders, two, Archdeacon Hunter and Father Keohan, have gone to receive in heaven the reward of their zealous labours, whilst the other two, Archdeacon Marum and the Rev. James Hogan, continue to work in the same holy cause.

The visit of Dr. Willson to Nottingham, about this time, was hailed with delight by his many friends, and a most hearty welcome to the scene of his former labours was accorded him. Hospitals, prisons, asylums here and throughout England occupied much of his time; but having at last induced several priests to accompany him to Hobart Town,

HE SET SAIL AGAIN FOR THAT DISTANT PORT

on the 9th January, 1848, in the barque "Tamar," from London, and arrived safely on the 19th April with the Revs. Maguire, Magorian, Burke, Roe, and Wood. The "welcome back" tendered by every class must have been very gratifying to His Lordship, whilst the following address was presented by the members of his own flock in Hobart Town :—

To the Right Reverend the Bishop of Hobart Town.

My Lord,—We, the Catholics of the district of Hobart Town, desire to express our deep gratitude to the Almighty for preserving you during your long and perilous voyage round the globe, and restoring you to us in health and vigour.

We beg leave to assure your Lordship that it was in great sorrow we parted with you when revisiting Europe, although we were fully aware it was solely for our welfare and the benefit of the colony; and we now as unfeignedly rejoice at your return. God has heard our constant and fervent supplications that He might preserve you from all dangers; to Him be glory and thanksgiving.

We beg to embrace this opportunity of expressing our gratitude for the intense anxiety you have shown whilst in Europe to ameliorate the condition of those who are in bondage; and hope sincerely that your representations to those in high power, will conduce materially to guide them in framing such measures as will be free from many of the defects which have existed in the system of transportation as heretofore carried out in this colony, *and in Norfolk* Island, and be productive of such effects as all *good men could wish.*

We are also deeply sensible of your heartfelt desire for our welfare and religious rights, and have heard with great joy that Her Majesty's Government will not sanction an ecclesiastical court in this colony.

We must not omit to congratulate your Lordship on the recognition by Her Majesty's Government of that title due to you as a Bishop, as being a manifestation of confidence and good feeling towards the Bishops of the Catholic Church.

My Lord, we are fully sensible of the great difficulty you have experienced in procuring pastoral assistance, arising from the awful mortality in the priesthood from fever, both in England and Ireland; but rejoice to learn that you have succeeded in procuring the aid of some zealous clergymen who come with willingness of heart to the uttermost end of the world "to spend themselves and be spent."

Accept, my Lord, the heartfelt expression of our affection and the assurance of our determination to follow out your constant injunction of striving to live in peace with all men, and to co-operate with you to the utmost of our power in carrying out the designs of the Almighty in the advancement of religion and charity, and we fervently pray our Heavenly Father to fill you with grace, holy wisdom and fortitude, that you may be enabled to accomplish the same and live long to watch over us.

Hobart Town, V.D.L.,
Festival of SS. Philip and James.

(Here follow about one thousand signatures.)

THE BISHOP'S REPLY.

My Dear Friends,—It is with heartfelt gratification I receive the expression of your affection and regard.

You indeed do me justice in stating that solely with the desire of being useful to you and the colony I separated myself from you for so long a period. God has been merciful in protecting me during my voyage round the world, and your thanksgiving to Him will, I fear not, reach the throne of grace.

With regard to your allusion to my anxiety for the amelioration of the condition of the convicts, I beg to observe that I was intensely anxious to check the evils that had arisen from an omission of certain fundamental measures, prescribed by the Home Government, in the system adopted in 1843; and also that in the event of a new code of regulations being devised by Her Majesty's Government, for the treatment of convicts elsewhere, the evils complained of might be obviated.

I have much satisfaction in being able to state, that in a despatch I had the honour to receive from the Colonial Office, I was informed that the Right Honourable Secretary of State would not permit the establishment of an ecclesiastical court in the colony, or sanction any measure, that would in any respect be inconsistent with the spirit of the Colonial Church Act in Van Diemen's Land, or with the maintenance of the most perfect religious equality.

The reference you have been pleased to make regarding the recognition by Her Majesty's Government of a certain mode of expression, in addressing a Bishop of the Catholic Church is so far valuable as it marks the progress of these sentiments of goodwill which, I bless God to find, are fast developing themselves in our native land.

The havoc that death had made in the priesthood, both in England and Ireland, by fever caught in the discharge of their sacred duties with the sick, was, as you properly suppose, the cause of my not obtaining more clergymen to labour with me in this distant land; but this circumstance will, I trust, influence you the more to fulfil every Christian and social duty, and, as far as possible, to supply the want of those pastors at present denied us by our Allwise and Heavenly Master.

I must not omit making a remark on that sentence in your beautiful and sensible address, which refers to my pastoral injunction of striving to live, as far as possible, in peace, "with all men." This sentiment is the sentiment of Jesus, our Divine Master and Model; it has His marked and energetic sanction; it was sealed by His daily example; it is the burden of the writings of him, who is emphatically termed in Holy Writ "the beloved disciple," St. John; it was the constant theme of the great Apostle of the Gentiles, St. Paul, and therefore it must be the bounden duty of every Christian to strive to fulfil it. Rely upon it that man's religion is vain who omits it in practice. Permit me further to observe, that where there is much violence of language on religious topics, whether in speeches, sermons, or publications through the Press, or a strong disposition to coerce the conscience, or to compel others, whether free or bond, to adopt a creed in opposition to their own will, or to prevent them from worshipping God according to their own conscience, there is generally found gross ignorance, or (which is too often the case) great immorality, or irreligion at heart. Examples are frequently occurring which verify this assertion. There may be great pretension to piety and religion; there may be lofty expressions about charity and zeal; but eventually, it not unfrequently proves, that the zeal of bitterness is not the cause of God—"*that there is a wisdom that aboundeth in evil, and that there is no understanding where there is bitterness.*"—Eccl. xxi., 15.

Your expressions of readiness to co-operate with me in carrying out the design of the Almighty, to the advancement of religion and charity, has given me heartfelt delight. With your cordial concurrence and support much—very much—may with the Divine blessing be effected—for union is strength.

May Almighty God bless you and your families, and give your hearts and minds to aid me in building up religion and morality in this land of our adoption, and may all of us strive, both *pastor and people*, to glorify our Heavenly Master, by the *fulfilment of all* Christian and social duties, that eventually we

may, through the merits and death of Christ Jesus our Lord, inherit the kingdom of God.

(Signed) ✠ R. W. WILLSON,
Bishop of Hobart Town.

Feast of St. Monica, 1848.

The following official "return," giving statistics relating to the state of the Catholic religion in this colony in 1848, was furnished to the Government about this time, and will be of interest :—

Roman Catholic Church.

Return showing the distribution of the several Roman Catholic clergymen attached to the colonial and convict departments, in Van Diemen's Land, in 1848.

Hobart Town.—Very Rev. W. Hall. Population of district according to census, 1847, 3,430. Baptisms, 257.

Launceston.—Rev. Thomas Butler. Population, &c., 1,573. Baptisms, 133.

Richmond.—Rev. W. J. Dunne. Population, &c., 1,574. Baptisms, 34. Population of other districts, 3,327.

N.B.—These three clergymen have to extend their services to the sick, &c., in all parts of the colony, as far as circumstances will allow. Whatever sum has arisen from pew rent, baptismal, marriage, or burial fees, has been expended on the Church, poor, and cemetery, belonging to each incumbent."

The undermentioned clergymen were, in 1848, attached to and paid by the convict department, and permitted to attend the free sick of their Church, near their respective localities, and also, of course, to minister to the officers and families of the same faith on their Stations.

Hobart Town.— Rev. J. Cotham, Rev. O. Woolfrey, Rev. G. Hunter.

Oatlands. —Rev. W. Bond. *Maria Island.*—Rev. J. Levermore. *Port Arthur.*—Rev. A. Maguire. *South Port.*—Rev. N. Woolfrey. *The Mines.*—Rev. H. Magorian.

CHAPTER VII.

HIS ZEAL FOR RELIGION.

Many pages would be needed for the enumeration of the various works of religion and charity that engaged the attention of the good Bishop during his episcopate. A summary of them, however, will be both acceptable to the readers of these "Recollections," and necessary in order to form a correct judgment of his character. A zealous missionary himself, he knew the importance of securing zealous priestly labourers for the Lord's vineyard, and in his visits to Europe did his utmost to procure their assistance for his distant diocese. He entertained

THE HIGHEST ESTEEM FOR HIS CLERGY,

and experienced great pleasure in corresponding with them. Writing on one occasion to a friend in Europe he referred to them in these words—"I have great comfort with my *super-excellent clergy*. They are indeed models of zeal, piety, self-restraint, and kindness. It is quite true they have a great character in Victoria and N. S. Wales;" and on the occasion of laying the foundation stone of the Church of the Apostles, Launceston, he remarked to some of them in his usual fatherly tone—"I felt proud of you to-day; you all looked so grand." Among his many acts of kindness to these his spiritual children, it will here suffice to refer to his anxiety about them when sent to newly-established districts. After encouraging them to brave the troubles and inconveniences inseparable from the life of a missionary in such primitive regions, he would add—"Go, Father, and do your best to establish a mission for the glory of God and salvation of souls; if you cannot succeed, *you know where I live*," or he would write repeatedly making the most minute enquiry about their lodging, food, and such particulars that encouraged them to work zealously for souls, and to be able to comfort the good Bishop by a narrative of their success. A priest, still labouring zealously in the diocese, tells, how when preparing to return by steamer to his mission from Hobart Town, he would often find an envelope near his plate at breakfast, which on examination contained a pound note, and these

few words, " for steaming, ✠ R. W. W." To another he wrote—" Monday morning, 6½ o'clock; my dear friend, my old head requires a little change and rest. Could you do with me for a day or two if I were to be with you to-morrow afternoon." It is not to be wondered that his priests should reciprocate the kindly feeling shown them by the Bishop, and nothing can give a better idea of their affection for him than the perusal of the addresses they presented him with from time to time. The following one, presented to him half an hour before his second voyage to England, in 1853, was particularly affectionate, and it is easy to understand, as those present testify that the parting scene between His Lordship and the priests on that occasion was most touching.

THE ADDRESS RAN AS FOLLOWS :—

Right Reverend and Dear Father,

It is with sentiments of no ordinary sorrow that we, your devotedly attached clergy, approach your Lordship on the eve of your departure for Europe. None can know—none can have experienced as we have (having lived with you as sons with a fond parent) your kindness, your affection and your love; none, therefore, can feel so keenly your going from us. But we submit to the separation (painful though it be), convinced that in so doing we are resigning ourselves to the will of Him in whose hands are " the lots of men." And yet is our sorrow, at parting, not entirely devoid of comfort: the strong, fond hopes, that the voyage home—the change of climate—your native air—and more than all, a rest from the incessant toils of your diocese, will, under Divine Providence, be the means of recruiting your health, and restoring you to us with renewed energies, to labour afresh in the cause of God and religion,—give us consolation. In the meantime, the zeal you have always manifested for God's glory, the anxious exertions you have ever made for the welfare of all entrusted to your pastoral care, your increasing endeavours on behalf of suffering humanity, will stimulate us to redouble our efforts in the good cause; and thus with the assistance of Divine grace, be able so to guard the precious treasure entrusted by you to our care, that at your return we may be enabled to address you in the sublime language of our Blessed Lord—" Of those whom thou hast given us we have not lost any one. "

" As this interesting ceremony," says the report, " was wholly unexpected by the Bishop, His Lordship's reply was *extempore*, but was given in a style of affection and kindness not soon to be forgotten by the reverend gentlemen, and in language peculiarly appropriate to the occasion. A parting gift was then handed to the Bishop, in the shape of *thirteen ounces of gold nuggets*, with a request that on His Lordship's arrival in Europe, he would be pleased to lay out the same in the purchase of a pectoral cross, and such articles of sacramental furniture as he might deem proper."

The great blessings that are sure to attend the presence of communities of Religious in a diocese were also constantly before the Bishop's mind, from the first years of his labours at the Antipodes, and previous to his departure for Europe in 1846, he was in

CORRESPONDENCE WITH THE SISTERS OF CHARITY

of Sydney, who had accompanied Dr. Ullathorne to that city in 1838, and warmly invited them to establish a branch of their institute in Hobart Town. As the negociations were not completed at the period of his departure, he entrusted the matter to his zealous and indefatigable Vicar-General, Father Hall, and the following letter, addressed by the latter to the late Reverend Mother Mary de Sales O'Brien, proves how successfully these negociations were concluded :—

Hobart Town, April 23, '47. Dear Revd. Madam,—Frequently and deeply have I regretted the want of such services as yours amongst us; and you may be assured that I do, with heartfelt pleasure, accept your offer. Our good Bishop intends visiting your house in Ireland, in order to obtain assistance, but I will write to him immediately and inform him what I have done, and I hope your letter to the Superior will arrive in time.

Besides attending to the convicts, you will also, no doubt, give some care to my poor free women, and above all will take the supervision of my dear little girls.

All these are much in want of your attention and care. I can find no one to have a proper care of them; and then they are exposed to so many dangers, temptations, and so much bad example.

Let me, then, for the sake of these unfortunate ones, for the sake of these little ones, beg of you not to delay. Let me know by the very first opportunity when you can come—what you wish me to do.

We intend to build a convent on our own ground, but when you are on the spot you can suggest. Money is much wanting, but that difficulty will be overcome.

Once more, dear rev. Madam, do not delay. I will suspend all my plans till I hear from you.

I have lost the Christian Brothers. They have left Sydney, but I hope the Bishop will bring some out with him.

Present my respects to Mrs. Cahill. I shall daily pray for your translation to Hobart Town—it is the will of God.

Believe me, yours, very truly,

(Signed) W. HALL, V.G.

Three Sisters of Charity, viz., Mrs. Mary John Cahill, and Sisters Mary de Sales O'Brien, and Mary Xavier Williams, at last arrived in Hobart Town on 20th June, 1847, and were *received by the Vicar*-General. On the 2nd July, the Feast of the *Visitation, they took* possession of St. Joseph's Convent, and *began the exercise of* those works of charity that have made

them beloved by all. The Vicar-General obtained permission from the Government for their admittance to all the institutions of the colony, and their visits to the Cascades Factory, then containing 600 female prisoners, occupied two hours every day. The men's gaol, especially the condemned cells, the hospital, the Queen's Asylum, and the homes of the sick and poor, engaged much of their time and attention, and in the beginning of 1848 they opened St. Joseph's Girls' School, with an average attendance of 100 children. Their labours of charity and teaching were very arduous, so that the good Bishop, in his report to the Head Superior in Dublin, said his "four nuns did more than sixteen at home."

Dr. Willson took great interest also in establishing a Superior Catholic School for young ladies, and gave his warmest support to an English lady, Miss Lavers, who, in the beginning of 1848, opened a school that soon became celebrated for its excellent system of training, and pupils, not only from Tasmania, but from the adjacent colonies also, availed themselves of the opportunity afforded them of a thorough religious and secular education.

The training of boys was perhaps even more dear to the Bishop's heart, and he evinced the greatest interest in

THE SCHOOL ATTACHED TO ST. JOSEPH'S CHURCH,

Hobart Town, which he placed in 1851 under the charge of Mr. Joseph Roper, who had been invited by the Bishop to leave Nottingham expressly to superintend it. Often would His Lordship enter the school and examine the youths in Bible or Church history, and give instruction in a style that made a lasting impression on children's minds. The writer remembers particularly an interesting visit from His Lordship in 1857, accompanied by the present Archbishop of Melbourne, the Most Rev. Dr. Goold, and the Bishop of Adelaide, the late Right Rev. Dr. Murphy. Their Lordships afterwards expressed their great pleasure at the ready answering in religious and secular topics, and at the correct rendering of the hymns and glees. This school was subject to Government inspection in secular matters, but the Catholic tone of the teaching was acknowledged by the Board, and though some officious meddlers declared themselves dissatisfied with the crucifix and Catholic pictures placed in the school by the Bishop himself, their objections were always over-ruled, the Bishop never hesitating to impress upon inspectors and visitors the fact of the school being thoroughly Catholic.

A school for the superior education of Catholic boys was opened in 1854, and

UNDER THE TITLE OF "ST. MARY'S SEMINARY,"

continued the good work of religious education till March, 1860, when, through the departure for Europe of the President, the Rev. W. P. Bond, and eight of the students, the school was

closed. Many young men from the neighbouring colonies were educated within its walls, and still remember with gratitude the kindness of its venerable President and assistant masters. Bishop Willson's proverbial love for children was often realised in St. Mary's playground, where he might be seen joining in the games of the little ones, and finding means of giving some healthy advice even when taking part in a game of marbles.

THE CATHOLIC ORPHANS AND INMATES

of the various Government Asylums were objects of his tender solicitude, and any attempt at interfering with their religion was sure to be severely resented in prompt correspondence with the Government. He had a great respect and esteem for Sir William Denison, who reciprocated this kindly feeling, and was always ready to bring the Bishop's remonstrances under the notice of the special department authorised to deal with such cases. Dr. Willson constantly deprecated the introduction of the spirit of religious strife into the community, and counselled his spiritual children to avoid meeting with those whose tongue and pen were envenomed against the Catholic Church; yet he did not hesitate to speak out himself when calumny was rife against religion. The Holy Father, the City of Rome, Catholic observances ever found a ready and able defender in the good Bishop; and when the spirit of lying appeared at the annual meeting of the Bible Society, he did not hesitate in the gentlest but firmest language

TO CENSURE HIS EXCELLENCY THE GOVERNOR

for presiding on such occasions. In May, 1849, he addressed a telling letter on this subject to Sir William Denison, in which, after quoting the virulent language of a Bible Society promoter, he continued, "I need hardly remark to your Excellency how distressing to the feelings the publication of such language must be to thousands in this Island, who would fain look up to you with profound respect and confidence, especially when they learn that it was presented to the meeting by one of the secretaries, and formed part of the official business of the evening. Will not one neighbour exult over another who can produce such an extract, sanctioned by a society, of which the Lieutenant-Governor is the President? Will not the master, who is intolerant with his unfortunate Catholic convict servant (which, alas! is too often the case, especially in the remote districts of the Island), quote, with something like authority, language as offensive as it is erroneous in fact? Will not petty officers in the employment of Government, who possess strong feelings on such subjects, be encouraged to taunt and jeer Catholic prisoners, when they know that such language was read to more than 300 prisoners of the Crown, who were permitted to be present at a meeting where the Lieutenant-Governor presided *as Chairman? Will* not such a fact tend to excite the prisoner *population to foster* a spirit for wrangling on controverted

points, which has hitherto been most scrupulously prevented by direction of Her Majesty's Government, and also by the local Government since my residence here?" He concluded by remarking that he felt sure His Excellency repudiated the sentiments and expressions of the calumniator, and Sir William Denison could not help feeling keenly the outspoken censure contained in the Bishop's letter. He expressed his "great regret" that anything should have occurred at the meeting "which has caused pain to yourself or to the Clergy of the Roman Catholic Church." On another occasion a similar correspondence took place, when the Governor again expressed his regret at the course adopted by some speakers at Bible Society meetings, and concluded with the wish "to see the spirit of love and kindness which those Scriptures teach more extensively prevalent." In order to promote a taste for sound Catholic literature,

AND TO ASSIST IN DIFFUSING GOOD BOOKS

among his flock, the Bishop encouraged the establishment of "The Hobart Town Catholic Library," on 16th June, 1846, the very day on which the late venerable Pius IX. was elected Pope. Many books were given by himself, and every inducement held out to country Catholics to become members. Whenever any pamphlet of importance affecting Catholics was published in Europe, he endeavoured to have it republished in Tasmania, and among those that obtained a very wide circulation may be specially mentioned, the "Address of Thomas O'Hagan, Esq., Q.C. (now Lord Chancellor of Ireland), at the trial of a Catholic priest on the alleged charge of Bible burning, before the Judges of Assize, in Dublin, 7th and 8th December, 1855," an address in which, as the *Dublin Evening Post* said, "Mr. O'Hagan has demonstrated so clearly and conclusively that the preservation of the sacred writings through ages of darkness and persecution had been entirely the work of the Catholic Church—that respect and reverence for the Bible had been her constant teaching—that she 'had been the guardian of its purity, and the preserver of its existence through the chances and changes of 1,800 years,'—that 'in the gloom of the catacombs and the gorgeous splendour of the Basilica she had cherished that holy book with equal reverence,' and that out of resources unaided by the State the Catholic Church in Ireland had circulated, within a very short period, tens, nay hundreds of thousands of copies of cheap editions of the Bible."

On the 4th November, 1857, the

"CATHOLIC YOUNG MEN'S SOCIETY"

was founded in Hobart Town, and on 27th December it was solemnly inaugurated by His Lordship the Bishop. Its members took charge of the boys at catechism on Sunday, sought out many children, "who, before the formation of this Society, were either *wandering* about the streets, or were decoyed into those

places where the Catholic faith is not taught, and so were in danger of growing up ignorant of God's Holy Church, or in habitual neglect of his worship." The Catholic library was given over to the care of the Society, and received, in consequence, a large accession of books. Lectures were given by the members during the winter season on various topics of general and Catholic interest, and many good effects were soon produced by the Society among "the household of the faith."

THE LOVE FOR "THE BEAUTY OF GOD'S HOUSE

and the place where His glory dwelleth," which had characterised Bishop Willson's career in England, was equally manifest during the whole course of his Episcopate in Tasmania. The assistance he gave to priests in building new churches was most encouraging, and his practical advice as to size, site, method of raising subscriptions, always most welcome and useful. His constant attention was given in 1856 to supervising the work of renovating and altering the sanctuary of St. Joseph's Church, Hobart Town; and the pleasure he felt on August 6th, of the same year, when the church was solemnly re-opened, knew no bounds. But the greatest ecclesiastical work he engaged in was the erection of St. Mary's Cathedral, and though the dishonesty of workmen too effectually escaped his notice, and ultimately necessitated the rebuilding by his successor of nearly the whole of the church, yet, for this dishonest proceeding, he was nowise responsible. A foundation stone was laid by the Bishop in 1853, previous to his departure for Europe, but nothing more was done in the way of building the Church till September, 1860, when the foundation stone of a Cathedral on a grand scale was laid by him. The history of this work is thus given by His Lordship in a special pastoral to the Catholic community in Tasmania, published on the 24th Sunday after Pentecost, 1861:—"You are aware that, early in 1860, the noble sum of ten thousand pounds was given with princely generosity, by one individual (Roderick O'Connor, Esq.), who, about that period, entered the fold of the ancient Church, towards the erection of the first Cathedral in this land. At that time, and for some months after, there was every reason to believe that that sum was not the only donation he intended to bestow for this great and important work; and therefore the plans and estimates were not strictly confined to the cost of that sum only. Designs were, on that account, formed for an expenditure of about sixteen thousand pounds, and contracts entered into for that expenditure. But Our Heavenly Father, who is ever most wise, most just, and most holy, was pleased to call away from this world, after a few days' illness, our generous and noble-minded benefactor; and we may humbly hope that He who even gives a reward for

A CUP OF COLD WATER GIVEN FOR HIS SAKE,

accepted of the intention of one who wished to do honor to the

Almighty's name. In a letter, dated 20th February, 1860, he said :—'I had long formed the determination of doing something in honor of God's holy name. Pope, in his verses on the Man of Ross, composed those famous lines—

"Who builds a Church to God, and not to fame,
Will ne'er inscribe the marble with his name."

So it is with me. My only wish is to see our Cathedral superior to everything heretofore erected in the Island.' The unforeseen event of death having taken place, we were compelled to enter into fresh arrangements with the contractor for the erection of the Cathedral." The part of the Church built by the Bishop comprised sanctuary, transepts, three chapels, two sacristies and lantern tower, and he referred to it as "An humble revival of that taste and skill which influenced our forefathers in the faith, when erecting St. Peter's in Canterbury and York, St. Patrick's in Dublin, St. Canice's in Kilkenny, St. Finbarr's in Cork, and the many glorious churches, the pride of our land."

The alterations and additions since carried out under the superintendence and from the designs of the architect, Henry Hunter, Esq., embraced the removal of the lantern tower, reduction in the height of the transepts, and continuation of the nave and aisles to a length of 82 feet, or a total length of 141 feet from chancel window to the temporary west end door.

Reference has been already made to the fear once entertained by many in the colony that the Anglican bishop, Dr. Nixon, would induce the Home authorities to establish an Ecclesiastical Court in Tasmania, which would imply a decided superiority of the Church of England over every other denomination. But Presbyterians, as well as Catholics, protested against this assumption, and Bishop Willson made strong representations in the proper quarter, which greatly assisted in securing the decision of the Secretary for the Colonies against the intolerant project, and in favour of equal privileges to Catholics and Protestants at these antipodes.

CHAPTER VIII.

SECOND VOYAGE TO EUROPE.

In 1852 Bishop Willson, having suffered very acutely from a severe attack of illness, was recommended by his medical advisers to take a voyage to Europe, in order to recruit his health. With great reluctance he consented to this course, and applied to Sir William Denison for leave of absence. His Excellency, in reply, wrote him the following affectionate letter:—

Government House, Hobart Town,
5th November, 1852.

MY DEAR LORD,

You will receive from the Colonial Secretary, in due course, the official answer to your application for leave of absence.

It is hardly necessary for me to say that the members of the Executive Council were unanimous in advising me to accede to your request, and that there was but one feeling exhibited, which was that of regret at the loss the colony is about to sustain, and sorrow for the cause.

You must allow me, my dear Lord, to take this opportunity of thanking you most sincerely, for the kind manner in which you have ever exerted yourself to aid the Government in carrying out its plans for ameliorating the condition of the unfortunate men, whose crimes have caused them to be transported to this colony. I have ever been grateful to you for the zeal and earnestness with which you have entered into, and advocated their plans, and for that spirit of Christian kindness which has led you on every occasion to bring under my notice any circumstance, either in the principle of their plans, or in the mode in which they have been carried into effect, which might appear likely to impair their usefulness.

If the Government owe you much, so do the convicts; and they, I am certain, will participate in those feelings of regret with which every one who has had the pleasure of your acquaintance, will hear of your approaching departure.

I can only, for my part, express my anxious hope that the *long sea voyage*, and total cessation of those active exertions for *the benefit of others*, which your benevolence entailed upon you,

may have the effect of restoring you to health, and that the colony may not lose you altogether. Whether this be the case or not, my best wishes for your happiness will attend you wherever your duty may lead you ; and should it not be God's good pleasure that we should meet again in this world, I trust we may do so in that which is to come.

Believe me, my dear Lord,
Your affectionate friend,
(Signed) W. DENISON.

This occasion of the Bishop's departure for Europe was seized upon, as the former one in 1846 had been, by Protestants as well as Catholics, in order to testify their great respect and affection for his Lordship.

His own flock was represented by

ADDRESSES FROM HOBART TOWN AND LAUNCESTON.

The former was presented on February 3, 1853, in St. Joseph's Church, where a numerous congregation had assembled. The Bishop having taken his seat in front of the altar, surrounded by his clergy, Mr. J. D. Balfe (with whom were Dr. McCarthy and Mr. J. Cox, members of the committee), rose and addressed his Lordship as follows :—

MY LORD,

On behalf of the community of Hobart Town, we beg leave to read and to present you an address which your contemplated visit to your native country has called forth. This address was adopted at a very numerous meeting of your spiritual children held in this sacred edifice, and reflects, so far as words can express them, the feelings and sentiments of the Catholic people of this portion of your diocese towards you, their venerated chief pastor. But, my Lord, as our feelings cannot be interpreted by the language of the tongue or pen, we beg of you to look upon this address as containing but a faint exposition of the love and veneration with which you are regarded by your flock, and the regret they feel at the prospect of even a temporary separation from you. For more than nine years have your virtues borne testimony to the ennobling and elevating influences of that holy religion of which, in Van Diemen's Land, you are the acknowledged head. You have during that period, by the dignity and christian character of your administration as our spiritual chief, not only earned for yourself the love and veneration of your own children, but secured the esteem and respect of those opposed to your religious doctrines. Amongst all classes your virtues and holy Christian character are recognised. To Christianity you have been an ornament, and to society a benefactor. When the waters were troubled, who so prompt to cast oil upon them ? When the acrimony of doctrinal discussions embittered society, and turned the hand of brother against brother, and father against father, who so eager to restore harmony, or so eloquent and persuasive in the cause of Christian charity ? In you the

high, the low, the rich, the poor, the prosperous and the suffering, ever found a sincere friend, a true sympathiser. The unhappy bondsman and captive had in you a consoler and comforter. Your ears were never deaf to his appeals, nor your heart closed against all sympathies for him, because he might pronounce them in a dungeon, or be the wearer of chains. No, my Lord : like the great Founder of Christianity, your mission was amongst sinners ; and you sought them, irrespective of their crimes, and disregardful of their condition. When the heart was oppressed with grief and the limbs with fetters, your anxiety for the welfare of the unfortunate did not abate ; and thousands of once unhappy Christians owe to you their temporal and moral redemption. It is not surprising then, my Lord, when the recollection of your administration of the affairs of our church, in this colony, comes upon us, that our hearts feel oppressed at the prospect of being, even temporarily, severed from you. But since words are not adequate to represent our feelings, we rejoice that an opportunity is afforded us to give a more sincere and practical illustration of them. Yes, my Lord : they shall be illustrated in the progress of that sacred temple with which your name will be for ever identified ; and it shall be our pride and glory to point to it as a memorial of our zeal in the cause of Catholicity, and a monument of our love and veneration for you.

Mr. Balfe then read the address :—

To the Right Reverend DR. WILLSON, Bishop of Hobart Town.

MY LORD,

We, the Catholics of Hobart Town and its vicinity, having heard with sorrow that your Lordship is about visiting Europe for the benefit of your health, cannot permit such an event as our separation from you—even for a short time—to pass without some manifestation of those deep and warm feelings of love and veneration, for your person and virtues, with which the hearts of us your spiritual children are filled ;—it is a debt, due from faithful and dutiful children to a venerated parent, whose every thought and aspiration are monopolised by one object,—the temporal happiness and eternal welfare of those whom Heaven has so signally favoured by committing them to his charge.

Recollecting the comprehensiveness of your charity, and the innumerable deeds of true Christian benevolence which have earned for you the love and esteem of all classes of society, our regret at your contemplated departure, even under ordinary circumstances, could not be otherwise than deep and sincere ; but that feeling is now the more poignant since we know that the impaired health which imposes on you this voyage to your native country, is a consequence of your love—your ever-active zeal—your consuming anxiety, for our welfare.

But our regrets are not unmingled with hope. The separation *will be but temporary.* Everything conduces to foster this hope.

For, if the prayers and aspirations of those over whose immediate spiritual interests you preside—if the heartfelt wishes of every person who has the good fortune to know you (be his religion, rank, or position what it may)—if the grateful orisons of unhappy prisoners and captives, to so many thousands of whom your unceasing care and unwearied exertions have opened the gates of mercy and forgiveness,—can avail in moving the Giver of life to restore the health shattered in His service, we may soon expect to see once more restored to us our venerated Chief Pastor, and the sorrow which now afflicts us superseded by joy and gladness.

With every assurance of love and veneration for your Lordship, and with fervent prayers for your safe voyage, we beg of you to impart to us the Episcopal benediction.

The address, which was neatly engrossed on parchment, and numerously signed, was then handed to his Lordship, who rose and replied at some length, thanking his flock for the affectionate address, and expressing the sorrow he felt at parting with them. He defended his action on the Transportation question, and congratulated the colony on the abolition of the odious lash. He concluded with the following impressive advice :—"And now, my beloved friends, allow me, in parting, to conjure you to avoid strife—strife, the destruction of God's grace in men's souls—strife that, like gall, embitters everything that mingles with it ; strife, which is the very spittle from the tongue of Satan ; and avoid the company of the restless strife-maker, who, under some guise or other, either that of piety or desire of some pretended public good, or some supposed evil of his own, will endeavour with ingenuity to infuse the poison of this most baneful vice into your souls, and thereby destroy your peace of mind, your love of Almighty God, and your desire for eternal bliss. If it shall please a merciful Providence to waft in safety our frail ship from these distant shores over the waters of the deep to our native land—if it shall please the same Divine Power to permit me to remain a little longer on this side the grave,—the intelligence that you are living free from strife and contention will warm and give joy to my heart. If my health shall be restored, so that I may speedily come back to you, the joy will be tenfold in knowing that I shall be received by my dear flock who live free from the curse of discord. In proportion as this reign of charity and peace shall exist amongst you, in proportion will the noble, the great work, we yesterday commenced progress : and woe be to that man who would presume, on any pretence whatever, to mar with the breath of strife a work that seems to have visibly the blessings and smiles of Heaven upon it.

May God grant, if it be His holy will to permit me to return to you, that I may have, on landing, the extreme happiness of being present at, and consecrating for, the divine service, the temple already begun ! And may the blessings of Heaven rest upon you, and upon your children's children : and may the light

of His countenance shine upon you; may you avoid the enormity of sin; and may we be permitted, through Christ's precious blood, to meet, if not in this world, at least in the kingdom of heaven!

"*The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.*"—(Gal. vi. 18).

The Bishop, having pronounced the benediction, then retired, attended by the Clergy.

The Vicar-General reminded the congregation the likeness of the Bishop, as taken in this land, was exhibited in the schoolroom; and an opportunity would be afforded them to view it as they retired from the church. The congregation then proceeded to the schoolroom accordingly; and general admiration was expressed at the painting, which is an excellent likeness, by Mr. W. P. Dowling, Macquarie-street, enclosed in a richly-ornamented frame—one of Mr. Robin Hood's best. The painting represents the Bishop robed in a purple cassock and mozzetta, rochet, and richly embroidered stole, as in the act of preaching. In his left hand he holds the pastoral staff; and in his right, which hangs by his side, a scroll bearing the words in rubric :—

"I was in prison, and you came to me."—St. Matt. xxv. 36.

In the back-ground there is represented an ancient Gothic column on which a ray of light falling obliquely discloses the arms of the episcopacy carved in bas-relief. The size of the canvas is 4ft. 8in. by 3ft. 8in., and shows the figure life-size as far as the knees.

PROTESTANT ADDRESS AND ANSWER.

At four o'clock on the 4th February, a number of the Protestant gentlemen who had signed the Address to the Lord Bishop of Hobart Town met for the purpose of presenting it, at his Lordship's residence, in Macquarie-street.

The Colonial Secretary having been previously selected to present the Address, commenced by observing that on his Lordship's last departure from the colony, in September, 1846, he had the privilege and the pleasure of presenting to him an address from those who, though differing from his Lordship in religious opinions, yet felt that the mild and amiable manner in which he had discharged the duties of his high and important office entitled him to their respect and admiration.

Every day, my Lord (Mr. Champ continued), since your return, has deepened and increased those sentiments; and though, in common with all who have the pleasure of your Lordship's acquaintance, or who have had an opportunity of appreciating your exertions in the cause of humanity and Christianity, I cannot but regret the occasion,—it is, I assure you, no ordinary gratification to me to have been again selected to express, on the part of so respectable a portion of this community, the regard *and veneration* in which they hold your Lordship's character, and *their anxious desire* that you may again enjoy a prosperous

voyage, and speedily return with renovated health to a colony where your unaffected benevolence and unbending integrity are so highly esteemed and valued.

Mr. Champ then read the Address. He said that but little time had been given for its circulation, but repeated that it was signed by highly respectable men, who, though of opposite sentiments upon many important questions, joined on this occasion in testifying a common esteem for the character of his Lordship.

The following is the Address :—

MY LORD,

On your Lordship's return to England, we whose names are attached to this address desire to testify our respect for your character, and our sincere hope that a happy and a prosperous voyage ended, He, whose wisdom, and whose will we are not permitted to question, may again enable you to return to us. The faith that we profess is not your Lordship's, but we are told by divine authority that "the tree is to be known by its fruits." Your Lordship's exertions here in every relation of life—unobtrusive though they have been—have deservedly gained for you the esteem, the affection, and the respcet of every class of the community.

(Signed)

W. Champ, Colonial Secretary
P. Fraser, Colonial Treasurer
J. Hone, Master Sup. Court
Robert Pitcairn
Fielding Browne, Bar.-at-law
John Foster, J.P.
Wm. Carter, Mayor of Hobart Town
John Dobson
R. Lewis, J.P.
Henry Nicholas, J.P.
V. Fleming, Attorney-Gen.
J. S. Hampton, Comptroller-General of Convicts
Lavington Roope
Thos. Nicholson
Alexander Orr
William Bishop, D.C.G.
Henry Butler
V. Smith, J.P.
John Abbott, J.P., Registrar
F. Burgess, Chief P.M.
George King, Captain R.N., Port Officer
Wm. P. Kay, Director of Public Works
Samuel Crisp, jun., Solicitor
Fr. Hartwell Henslowe, J.P.
W. S. Sharland, M.L.C.
T. Burbury
Askin Morrison, M.L.C.
Thomas Capon
George Harbroe
Thomas J. Knight, M.A. Trin. College, Cambridge, Barrister of the Temple
R. Power, Surveyor-General
Arthur Perry, Solicitor
Thomas Jean
William Knight
Henry Tonkin
Charles Butler
R. W. Nutt, M.L.C.
J. Boyd, Superintendent of Prisoners' Barracks
H. Power
F. E. Chalmers, J.P.
J. W. Agnew, M.D.
H. Huish, M.D.
W. P. Bedford, J.P.
E. J. Manley, Accountant of Stores, V.D.L.
Thomas Manley, J.P.
Josiah Spode, J.P.
Edward Macdowell, J.P.
James Knox

William Carter, jun.	Chas. B. Brewer, Bar.-at-law
Chester Eardley-Wilmot, A.D.C.	Joseph Allport
H. Miller, J.P.	Andrew Clarke, M.L.C.
J. R. Flaherty	Wm. Sorell, Reg. Sup. Court
John Kerr	C. W. Lavender
J. Aldridge	W. Nairn
Washington M'Minn, Solic.	Joseph Milligan
Thos. D. Chapman, M.L.C.	A. H. Maning
James Morris	C. W. Midwood
Henry Ward	Wm. Butcher
William Carte	Wm. Boys
Thomas Carte	John Doughty, Surgeon, J.P.
P. Oldham	R. Baker
Wm. Crooke, Surgeon, J.P.	Wm. A. Mackey
John Milward	James Fraser, Serj.-at-Arms
William Elliott	Thomas Arnold, Inspector of Schools
I. G. Reeves, Alderman	John Mitchell
Robert Bennison	C. E. Hathaway, Am. Consul
David Dunkley	F. L. von Stieglitz, J.P.
A. B. Jones, Coroner	
F. C. Smith, Post-Mast.-Gen.	

[Together with several others.]

Hobart Town, February 4, 1853.

The Bishop then rose. His manner was his habitual manner calm and dignified; the expression of his countenance such as Dowling has caught and preserved in his inimitable portrait. For a moment it seemed to some doubtful if he could proceed, and in these fears all participated. It was but for a moment; and, though not unmoved during any portion of its delivery, his Lordship read with clear enunciation, and in a manner at once firm and fervent, the following reply :—

GENTLEMEN,

It has seldom fallen to my lot to have a task so difficult to perform as that now imposed upon me—certainly never, in the course of a life reaching back nearly sixty years, one so gratifying to my feelings as that of endeavouring to express my gratitude for the address you have been pleased to honour me with. That address, though brief, contains all that could be expressed in many pages.

That I have merited this testimony of your approbation and regard, I may be allowed to doubt; but its expression only impresses on my mind more firmly than ever, that a man has only to carry out the principles of his creed with fearless consistency, swerving to no person or party—to avoid obtruding himself where he has no authority to dictate—to refrain from attacking principles and practices of others, which probably he may misapprehend or misconstrue—to avoid strife, whether religious or political—in order to obtain the good-will and *kindliest* feelings of the wise and virtuous of all classes.

Gentlemen, it would be impossible for me to express the

sensations which I now feel. How can I leave Van Diemen's Land unmoved? What would life be worth had I not the good-will of my fellow-Christians in the city where I reside? This spontaneous, unlooked-for, and indisputable testimony from so estimable a portion of those whose rank and virtue and ability give weight to all they say, convinces me that the line I marked out for myself on coming here was the right one, as it had proved to be for nearly twenty years in another place, previous to my arrival here.

Allow me to add, that the joy I now experience is heightened materially by the fact, that the same gentleman who presented me an address in September, 1846, should honour me in 1853; and that several of those who then attached their names, when less known to them than I am now, should again give a proof of their approbation of my humble endeavours to discharge my duty.

Gentlemen,—If the all-wise and ever-adorable providence of Almighty God should be pleased to restore my health, and permit me to return to this beautiful island, the short space He may please to allot me on this side of the grave shall be spent, with the Divine aid, in labouring for the good of the flock committed to my charge, and to impress this all-important truth upon them —that if, according to the Apostle St. Paul, they gave the whole of their substance to the poor, and even their bodies to the flames, and had not charity, they would only be as sounding brass or tinkling cymbals. For too often, alas! in disputes, especially religious wranglings, pride and self-sufficiency are put forth as zeal for truth and God's glory: and hence the practice of virtue is lost sight of, and the community robbed of its peace, and good-will, and fraternal charity.

Gentlemen,—Permit me in conclusion to say, that my fervent prayers shall be daily offered at the throne of divine grace, to beg "the Giver of all good gifts" to pour on you, and your children, and your children's children, His choicest blessings; and that charity, prosperity, and peace may take up their dwelling in our beautiful island.

LAUNCESTON ADDRESS AND ANSWER.

The Right Reverend the Bishop of Hobart Town.

MY LORD,

We, the Catholics of Launceston and its vicinity, have heard with deep regret that the state of your health compels you to absent yourself for a time from your Diocese. We beg to express our most affectionate love and veneration to your person and office, as well as the deepest sympathy for the affliction with which it has pleased the Almighty to visit you. Your exalted virtues, unassuming and urbane manner, your untiring zeal in the discharge of your Episcopal duties, have won the admiration of all classes and creeds. During your Lordship's residence in *Van Diemen's* land (nearly nine years), the greater part of which

has been a season of unprecedented depression both in commerce and agriculture, much has been done for the interests and advancement of our holy religion, which we must attribute, in a great measure, to your wisdom and prudence.

There is one class especially—those in bondage—who owe you a debt of heartfelt and lasting gratitude. Your successful efforts to improve the social and moral condition of that portion of our Blessed Lord's children bring clearly to our minds the merciful words of the Redeemer :—"*I was in prison, and you came to me.*" We are witnesses of the many privations you have endured, the obstacles you have surmounted, and the dangers to which you have exposed yourself,—"*in journeyings often, in perils in the wilderness, in perils in the sea,*"—to address words of comfort to the imprisoned, the widow, and the orphan—of pardon and peace to the sinner—and of hope and joy to the sad and sorrowful. Justly may you exclaim with the Apostle of the Gentiles :—"*Besides those things which are without: my daily instance, the solicitude for all the churches.*"—(2 Cor. xi. 28.) We are fully sensible of the severe loss your absence will entail upon us, in common with our fellow-Catholics of the Island ; but must yield humble submission to the decrees of Heaven :—"*Thy will be done, O Lord, and not mine!*"

However, we ardently look forward, full of hope and confidence, to your return amongst us, renovated in health and spirits, to cheer the sorrowful, to encourage the timid, and to infuse life vigour, and activity into the spiritual body of this portion of the Lord's vineyard, by your piety, zeal, and simple but persuasive eloquence, which at once instructs the mind and affects the heart.

In conclusion, we earnestly beg your Lordship to be mindful of us in your prayers, and especially at the altar of God, when offering the pure and holy sacrifice of the body and blood of our Saviour Jesus Christ. Ourselves and children shall daily beseech the "*Giver of all good gifts*" to vouchsafe you health, strength, and His choicest blessings, both spiritual and temporal ; and, with the assurance of our continued gratitude and love, we beg of you to impart to us the Episcopal Benediction.

St. Joseph's Launceston, January 15, 1853.

TO THE CATHOLICS OF LAUNCESTON.

My Beloved Friends,

The beautiful and truly affectionate Address you have forwarded to me fills me with joy to find that my humble endeavours to aid you in your journey to eternity (I ardently trust, in God's mercy, a blissful eternity) is appreciated by you.

It is true, as you kindly observe, that there have been struggles to endure, and difficulties to encounter, from various causes, since my residence in Van Diemen's Land ; but it is equally *true, your* zeal and faithful adherence to your venerated Pastor *the Rev. T. Butler, have* ever been a solace to me in times of

trouble, and an encouragement to support cheerfully those crosses an all-wise and all-merciful Father has been pleased to assign me.

Your remembrance of my humble efforts to ameliorate the condition of those who were, or are still in bondage, is most gratifying. It is well for us ever to remember that the one to whom Jesus on the cross uttered words of mercy, was one who was expiating some crime against the law by an ignominious death :—" *This day shalt thou be with me in Paradise.*"—(St. Luke xxiii., 43.)

May the God of Heaven protect you, your children, and your children's children, and prepare you for a blissful immortality.

" *The grace of our Lord Jesus Christ be with you all. Amen.*" —(2 Thes. iii. 18.)

(Signed) ✠ ROBERT WILLIAM,
Bishop of Hobart Town.

Hobart Town,
27th January, 1853.

THE AFFECTIONATE ADDRESS OF THE PRIESTS

has already been given, when treating of the great love of His Lordship for his clergy. On the evening of the 4th February they accompanied him on board the "Wellington," with many Protestant and Catholic friends, and bade him a sorrowing farewell. The Rev. Luke Levermore returned to England with the Bishop, and

THEY REACHED HOME ONCE MORE ON JUNE 3.

Almost his first visit was made to His Eminence Cardinal Wiseman, in order to congratulate his consecrator on the high dignity conferred on him, and to mutually rejoice at the progress of Catholicity in the land they loved so well, since the restoration of the Hierarchy by the late Pope Pius IX. in 1850. Rome itself, the Eternal City that he knew well how to defend against unscrupulous scribblers, was visited in March, 1854, and a relation of ecclesiastical affairs of this Diocese was made to His Holiness. The Bishop very much regretted that circumstances would not permit him to remain in Rome for the promulgation of the dogma of the Immaculate Conception, on the 8th December, 1854, when Bishops from all parts of Christendom formed a *corona* round the venerable Pontiff, who proclaimed *urbi et orbi*, the peerless privilege of Mary's preservation from Adam's sin. Again was the Bishop welcomed to Nottingham by numerous friends, and again he crossed the Irish Sea to visit that land of saints whence came the greater part of his Tasmanian flock. He was deeply impressed with the piety of the Irish people, and was himself held in great veneration by all who were introduced to him. The Very Rev. Dr. Dunne, President of Carlow College, expressed those feelings of affectionate respect when, speaking to a student who had decided on the Tasmanian *Mission, and who* is now a zealous priest in this colony, he said,

" Well, you are going to one of the kindest and best bishops in the Church."

His Lordship having regained very much of his former good health

RE-EMBARKED ON OCTOBER 15, FOR HOBART TOWN,

in the barque Bernicia, 545 tons, and was accompanied by the Rev. John Fitzgerald, and Mr. Julian E. Tenison Woods. About the middle of the following January, 1855, the priests and people were anxiously awaiting his arrival, and it was pre-arranged that so soon as the vessel would be signalled, a flag should be hoisted from the tower of St. Joseph's Church. There was therefore great excitement, when in the afternoon of Sunday, 30th January, the flag was seen floating from its staff. A considerable crowd lined the wharves, and the hill near the batteries on the Point, and at last the vessel in full sail was seen rounding Sandy Bay Point. A large and influential portion of the community proceeded in the steamer Venus to meet the Bernicia, and His Lordship returned with them to the wharf about half-past 7 p.m. In the meantime the very excellent band of the Catholic Abstinence Society had taken up a prominent position, and on His Lordship's landing played some sacred music of welcome. Enthusiastic cheers expressed the joy of all at meeting once more their beloved Bishop, and many prominent Protestants were among the first to greet him. All moved in procession to St. Joseph's Church, where His Lordship, after kneeling some time in silent prayer, addressed a few kind words to the crowded assembly, expressing his gratitude to God for bringing him back once more among them, thanking them for their hearty greetings and invoking the blessing of heaven on them and their families. He then retired, but on the following Wednesday a more formal welcome was given him, when an address was presented by a deputation of Catholic gentlemen in St. Joseph's Church. The deputation consisted of Mr. Fitzgerald, who read the address, and Alderman O'Reilly (churchwardens), Drs. Hall, McCarthy, and Macnamara, Messrs. Cox, Hunter, O'Donnell, Roper, McLoughlin and Reynolds. His Lordship, attended by the Vicar-General, the Rev. Fathers Hunter, Magorian, Woods, Maguire, and Fitzgerald, sat in front of the altar.

THE ADDRESS WAS READ

by Mr. Fitzgerald after a few words of introduction, and was as follows :—

MY LORD,

We, Catholics of Hobart Town and the vicinity, in public meeting assembled, after returning heartfelt thanks to the Almighty Giver of all Good, who has been pleased to restore our beloved Bishop with, as we earnestly trust, renewed health, to his rejoicing flock, take leave to offer you our warmest congratulations on this consoling re-union. When, nearly two *years ago, you* departed for Europe, many of us feared we were

never to meet again in this world, and most anxious were our enquiries for news of your progress, and state of health during your absence, and constant and fervent were our prayers for your health, happiness, and safe return. Great, therefore, was our satisfaction, when recently your able, worthy, and ever vigilant Vicar-General announced to us that you had actually sailed from England, and might shortly re-appear amongst us. We feel assured that your visit to Europe, and particularly to the centre of Catholic unity, and communion with the venerated Successor of St. Peter, Pope Pius the Ninth, independent of the personal blessing you have received, will have been fruitful of benefits to the faithful of your diocese, and we pledge ourselves to unite heart and hand with your Lordship in the promotion of every good work that can tend to give glory to God, and advance Faith, Hope, and Charity amongst men, well knowing that we shall thereby give you the most gratifying proof of the sincerity with which we hail your return, and resumption of your Episcopal duties. As an earnest of our feelings, and determination to aid you in those good works, in which you have set us so high a pattern, we beg your Lordship's acceptance of this small purse, containing one hundred and sixty sovereigns. Praying your fatherly benediction, we remain, your ever faithful children in Christ,

Signed on behalf of the meeting,

M. Fitzgerald	J. M'Namara, M.R.C.S.
E. M'Carthy, M.D.	H. Hunter
J. M'Loughlin	J. F. Cox
J. O'Donnell	J. Roper
P. O'Reilly, Alderman	L. Reynolds
J. Macarthy	E. S. Hall,

Members of the Committee.

His Lordship, who was deeply affected, returned the following reply :—

MY BELOVED FRIENDS,

I should indeed be insensible did I not feel deeply this warm greeting, on my return to you after so long an absence.

Just this time two years, it pleased Our Heavenly Father to render me, by sickness, so feeble as to be unable to attend to the duties belonging to the charge entrusted to me ; and as you are aware, skilful medical gentlemen advised me to take a long sea voyage and rest. The Almighty has been pleased to restore me, in a great measure, and now I most willingly, nay joyfully, return to aid you to accomplish the "one thing necessary," your eternal salvation.

I felt intensely my departure from Van Diemen's Land this time two years, because it seemed to me almost a relinquishment of a sacred charge committed to me ; but as I acted solely on the advice of those who were best able to direct me, both *medically* and spiritually, I felt it to be a duty not to place my

own judgment in opposition to that of those who could only have the purest intention to serve me.

Almighty God has been pleased in a great measure to restore me to health, and although I might have remained in my native land, I felt it to be my duty—and I assure you it was my pleasure—to return to you, and to strive more fervently, I trust, than before, to labour during the few years permitted me, for your spiritual welfare in this world, and eternal happiness in the next.

Since I left you, the great social question that agitated men's minds in this colony has been happily set at rest. I need hardly say that I refer to the final settlement of transportation to these shores.

Favoured as we are with a climate equal in salubrity, perhaps, to any part of the world, with soil, when properly cultivated, capable of producing an abundance of corn and fruit; and affording pasturage for numerous flocks and herds, all we now require is a moral, industrious, and well-educated population, to reap the blessings so plentifully offered to us.

Our prosperity, then, is closely connected with our morality, for if a man be not moral, neither will he be habitually industrious, nor careful, nor trustworthy. Your happiness and prosperity, and that of your children, too, will mainly depend on your virtue, integrity, and morality. If the precepts of the gospel guide you, you will be blessed by the "Giver of all Good Gifts," with real happiness, in proportion to your fervency in serving God—and, it may be, with prosperity also. Leave, however, all earthly considerations to the wise and just dispenser of all things, and follow the advice of our blessed Lord, "Seek first the Kingdom of Heaven, and all those things shall be granted unto you."

As I shall have to address you at considerable length in the course of a few days upon some very important subjects, in the usual Lenten-pastoral, I will not trouble you further now.

For this pecuniary token of your kind and generous feeling towards me, I can only say I feel most grateful; and permit me to add that every shilling of it shall be expended in some way that will contribute, I humbly hope, to God's glory, and your own spiritual welfare.

Festival of the Purification
of the Blessed Virgin Mary, 1855.

His Lordship then retired, and the Vicar-General, Father Hall, exhibited the handsome gold chalice which the Bishop had procured to be manufactured from the gold specimens presented by the clergy on His Lordship's departure from the colony in 1853. The chalice, of exquisite workmanship, highly finished, and valued at forty guineas, was left by His Lordship to this diocese, and is used on solemn occasions at High Mass. *Several other objects* were also exhibited, including a valuable *cameo presented by* Pope Pius IX., and a large quantity of

Church plate, candlesticks, and other articles for the service of the altar.

THE PROTESTANT GENTLEMEN WHO HAD PRESENTED AN ADDRESS

to the Bishop in 1853 assembled on February 5, at His Lordship's residence, to tender him a formal welcome home. Mr. Champ was their spokesman, and said :—"It was my privilege, my Lord, and my exceeding great pleasure, on the day of your Lordship's leaving this colony for England, to present to you an address from your Protestant friends. That address I shall read again before making a few observations, in which we desire to testify our unchanged feeling of esteem and regard for you." Mr. Champ then read the address alluded to, and continued, "My Lord, it has now pleased Divine Providence to realise the fervent hopes and wishes we then expressed, and you return to us—we rejoice to see it—with renewed health, the result of your Lordship's visit to England. We subscribe ourselves, your very faithful friends and servants."

The Bishop, who was sensibly moved by this expression of esteem from so many leading gentlemen of various Protestant denominations, replied at some length.

CHAPTER IX.

PASTORAL LETTERS.

About a fortnight after his return to Hobart Town, the Bishop published his "Pastoral for Lent, 1855," in which, before announcing the holy season of penance and fasting, he beseeches his flock to pray to "the Giver of all Good Gifts," to endue him with spiritual wisdom, with fervent zeal, with prudence, meekness, fortitude, and humility, that he might be enabled to fulfil the duties imposed upon him, and expresses the comfort he had derived from time to time, whilst away in Europe, on hearing from their respective pastors of the total absence of discord and contention; and also of the zeal evinced by them, as a community, for God's glory, and their own salvation; for which happy state of affairs he gives thanksgiving "to the Chief Pastor of souls, Christ Jesus Our Lord." This Pastoral is replete with such earnest and varied instruction, devotional and controversial, that it has been deemed useful to extract therefrom, as also from some other of His Lordship's Pastorals, several passages which, in the absence of any published sermons, will serve as samples of the Bishop's simple but telling style of pulpit oratory.

Exhorting his flock to meditate on the

PASSION AND DEATH OF OUR LORD,

he says, "Daily place yourselves in imagination, not only in the wilderness with Jesus, but also on Mount Calvary; kneel as often as you can before a Crucifix, or some other representation of the Saviour of the world, stretched upon the Cross, and contemplate the cruel agony he endured for three long hours. If beholding a picture of a dearly loved and venerated father or mother, brother or sister, who is separated from us by death, or by the waters of half the globe's dimensions, we are vividly and forcibly reminded of, perhaps, one ever most dear to us—if the very sight of this picture speaks so powerfully to the heart and mind, that tears of affection and love at once freely flow, and all the best and tenderest sentiments of the soul spring *forth—believe me,* the image or picture of the Saviour of *mankind, hanging* naked and nailed to a Cross, covered with

bruises, and exhausted with pain and the loss of blood, will sometimes awaken the feelings of a cold heart, and speak more eloquently to the sinner's soul, than the words of the most powerful preacher, or the language of the most fervent writer. Hard, indeed, must be the heart of that man, and callous his feelings, who could contemplate the sorrows of Our Blessed Lord, through the medium of a crucifix, or picture, only for a few minutes, and stand unmoved. Truth will sometimes reach the soul more quickly, and more forcibly, through the medium of the sight than through that of hearing. Watch then, in spirit, the sacred blood gushing from his pierced hands and feet—listen to the excuse He mercifully made to His Eternal Father, for the terrible crime His enemies were committing, '*Father, forgive them, for they know not what they do.*' Behold Him, raising His eyes to heaven for the last time, and hear the last words He uttered on earth, '*It is consummated,*' that is, the redemption of mankind is accomplished. And behold Him hanging dead on the Cross, a victim of justice for my sins and yours."

THE DESECRATION OF GOOD FRIDAY

by feasting and pleasure is also deeply deplored. "From the hour of twelve to three, the Saviour of mankind was exposed naked and nailed to the Cross, writhing in agony and expiating my sins, your sins, and the sins of all the human race. At this appalling spectacle the earth trembled and darkness covered it, and can this be a day for Christians who believe in the all-atoning blood of the Redeemer, and who are to stand before Him at the great and terrible day of judgment; can this be the day for parties of pleasure-feasting and public amusements? Is there not something frightful in such practices?

"What would the world say of our beloved, venerated, and widowed Queen (whom may God bless, comfort, and protect), if she were to spend the anniversary-day of the death of her late lamented Royal husband in feasting, pleasure, and joyous sports? Do people in the ordinary ranks of life select the anniversary-days of their deceased parents for festivals of joy? And shall less respect be paid to the memory of the Saviour of the world."

His proofs from Scripture and the Fathers in support of the obligation of the Lenten fast were many and forcible, and

THE DESPAIR HEREAFTER OF THOSE WHO NOW CONTEMN

this precept is thus described:—"Alas, what is the woful condition of those who have passed away from this world of care and trouble, '*not having on the wedding garment?*' of those who turned a deaf ear to the voice of religion?—who disregarded the fasts of the Church?—who said to themselves, *Let us eat and drink, for to-morrow we shall die?* With what ecstacy of delight would each one of the damned who is now in torments, seize upon the offer of forty days' fast, to escape from his

dreadful and eternal misery! Forty days, did I say—nay, a fast of forty years, or forty thousand years! But for him there is no such offer—his time is gone by—'not even can there be one drop of water given to cool the tip of his tongue'—nothing remains to him, alas, but useless repentance and everlasting despair."

THE SINFULNESS OF DELAYING CONVERSION

from sin is brought home to the sinner in these words:—"Why should we delay? Would it not be like saying, 'Wait, O Lord, wait a little longer, and then I will come to Thee—wait until I have served this world a little longer; wait awhile until old age comes on—and then, from being a confirmed drunkard, a destroyer of my property, of my own happiness, and the happiness of my family, I will be sober and religious; wait, O Lord, until I have had revenge on my enemy, and until I have satisfied my lustful desires; wait, O Lord, until I have acquired more money by dishonesty and fraud.' In a word, wait, O Lord, until the pleasures and vanities of the world fade away, until old age seizes me, and death stares me in the face; and then I will be very fervent in Thy service, and attentive to my religious duties—very sober, very merciful, very chaste and modest, very truthful and sincere, very meek and forgiving.' Alas! and can there be greater madness than this? Have we not just heard from the Book of Proverbs that God has said, *'You have despised all my counsel, and have neglected my reprehensions. I also will laugh in your destruction, and will mock when that shall come to you which you feared.'*"

THE HIDEOUS VICE OF DRUNKENNESS

was a most frequent topic in the Bishop's sermons and pastorals, and many a thrill of horror has been sent through his hearers by descriptions of the drunkard's life and death. "Who amongst us," he writes in 1859, "but must stand appalled at the crimes that have of late been perpetrated in this colony in consequence of drink! Who can contemplate the number of deaths, by accident or otherwise, caused solely by drink, and not shudder? All who have fallen either by the hand of the murderer, or by accident, through intoxication, were fellow Christians bearing the image of God in their souls, and redeemed by the precious blood of Jesus? And, alas! they have appeared before Him, 'who is our witness and our judge.' And shall these facts make no impression on us? Shall we not reflect that the same evil spirit that tempted and overcame them, will tempt others also, and that, in all human probability, many more will fall victims? Shall we be like men mentioned in Holy Scripture, who have 'eyes, and see not; ears, and hear not?' And who shall say that he is proof against the power of the devil, and that strong drink shall not prove to be his downfall, his disgrace, his misery, and his death? Who shall say that the asylum for the insane *shall not be his* abode for life,—as it is for thousands who have

abused and destroyed the faculties of the mind? . . . . . ; I especially conjure young men, and young women, who are not yet corrupted by this degrading propensity, to ponder well over its appalling effects. Alas! the moment the taste of ardent spirits gratifies the palate, and exhilarates the mind with its deceptive pleasurable sensations—that moment Satan aims a deadly blow at the soul, which, if not parried off by firmness and prudence, will prove to be fatal indeed. . . . . Beloved of our Lord, avoid the company of any one who drinks, or would allure you to drink, even in private. Avoid, as much as you would an angel of Satan, whoever would allure you to those public sinks of iniquity where drunkenness abounds—places into which the thoughtless, often fathers and mothers are enticed, and (with shame be it said), permitted to sit until the last farthing is spent, and, it may be, when children are crying for bread. What Christian can reflect on these things without blushing?"

WHEN THE UNFORTUNATE MARGARET COGHLAN

was executed for the murder of her husband—the consequence of drink—the Bishop caused leaflets to be printed and circulated, as a warning to others, which began as follows:—"This morning at 8 o'clock, while many, many thousands of thoughtless persons were about their daily business, Margaret Coghlan, the unhappy murderess of her husband, was standing on the brink of eternity, and within a few moments of appearing before her Just Judge. She had dipped her hands in the blood of her husband—she had taken that life which no one has a right to take but He who gave it—or whom he authorises to take it. This unfortunate woman's case ought to be a dreadful warning to us all, no matter in what situation of life we are placed. It is not many years since she was a well conducted, respectable, sober woman, respected by all who knew her, or in whose employment she had been. Her husband, whom she murdered, was also a quiet, well-behaved and thriving man, who possessed a kind and generous heart. Upon his own bed he is murdered, while in a state of unconsciousness, and by the hand of the woman he had chosen for his partner and help-mate. This is indeed a terrible picture of crime to look upon; but we must ask ourselves, how did the honest good man John Coghlan come to be murdered in his own bed, by his once industrious, sober, and loving wife? The declaration made by Margaret Coghlan, while standing this morning on the fatal gallows, and about to appear before her Judge and Maker, tells the sad, the woeful, miserable story. John Coghlan and Margaret Coghlan were once sober persons—they were even teetotallers. While they were so their business thrived, and peace and plenty presided over their little homestead. The demon of intemperance tempted them, and they had not the moral courage to resist his seductions. They fell victims to his schemes for their destruction—and behold the result. *John Coghlan* is suddenly cut off in the midst of life, *and his wretched wife* Margaret Coghlan, his murderess, died

this morning an ignominious death upon the gallows ! ! What an awful warning to us all ! What a dreadful caution to drunkards ! What a frightful lesson to those mothers and wives who spend their husband's earnings and their children's substance in the Public Houses ! It is to be hoped that every Mother and Father, when they enter a Public House to get drunk, will think of the melancholy end of Margaret Coghlan." . . . . Immediately before the executioner proceeded to pinion her, she made a confession of her guilt, in which she declared "drink, the curse that has been on me, strong drink, has caused all my misery—everything has been sacrificed for strong drink."

Many a warning was given by the good Bishop against

ANOTHER GREAT DANGER—PUBLIC DANCING ROOMS.

"When I read," he writes in 1862, "in the public Press an announcement that such a dancing room will be opened on certain evenings, and that females will be admitted without payment, with this impudent condition attached to it—'provided they are of good character,' how can I remain silent, and not raise my voice to warn the unsuspecting against falling into danger so destructive to their welfare and happiness? How can I refrain from concluding that young women of virtuous minds, will in all probability, meet with those there who with flattery on their lips—cunning and practised treachery in their hearts—will lead them, if not into positive ruin, at least into a sullied and faded state of virginal purity of mind? Oh ! if there be any young female who shall read, or hear read, this affectionate admonition—one who left her country and her home, and having in this far-off land neither father nor mother, brother nor sister, uncle nor aunt, to watch over and protect her—let me advise her, and tenderly warn her, to fly from dancing rooms, and from all other places where she would be thrown into danger and temptation, as she would fly from the dens of ferocious beasts. In the dens of wild beasts her body would be destroyed, but in such places as I have hinted at, she might lose the purity of her soul, her character as a chaste, prudent, and virtuous woman, and probably, her respectability for life. . . . . Parents who value their own happiness and that of their children, will do well to prevent them, whether male or female, entering these mixed assemblies. The prudent young man who values his happiness, and who looks forward for comfort in the married life, would no more think of selecting a female for his wife who was in the habit of frequenting some of those dancing rooms, than he would think of finding pure water in the gutter of a public street."

"THE BURNING BRAND OF RELIGIOUS DISCORD,"

writes the Bishop in another pastoral, "is a fearful instrument; *and whoever presumes* to hurl it, unprovoked, amidst a peaceful *community, contracts* a weight of responsibility which would

make a wise and prudent man tremble. Be not a party to the introduction, in this island, of the spirit of religious strife and bitterness." As regards that class of men "who like the Pharisees of old, wrapt up in their own supposed sanctity and supposed knowledge in expounding the meaning of Holy Scripture, think themselves warranted on all occasions to obtrude, unasked 'their views' (as they are constantly termed) of the mysteries recorded in Holy Writ—and 'their opinions' of the Divine precepts also found therein," his advice is "contend not with such, and suffer them not to obtrude their notions on religious subjects in your families; and the same Apostle (St. Paul) says, '*contend not in words, for it is to no profit, but to the subverting of the hearers. But shun profane and vain babblings, for they grow much towards ungodliness. And their speech spreadeth like a canker.*' (2 Tim.) But with regard to the sincere and candid Christian, who wishes to be informed correctly concerning the doctrines of our church, the advice given by St. Peter to his converts, is most apposite—'*Be ready always to satisfy everyone that asketh you a reason of that hope which is in you.*' (1 Peter iii.) Remember, however, in order to be able to do this properly, you should not only be well instructed in the sacred doctrines of the Church, but also capable of clearly explaining them. There are thousands upon thousands of fervent, edifying and practical Catholics, who, from the want of education, or from other circumstances, are not competent to explain, clearly and fully, the doctrines they firmly believe. Should any of you be conscious of this disqualification, I advise you to refer your inquirer to your pastor, and if that be not practicable, to some properly qualified neighbour, or procure for his perusal such books of instruction, as may afford the required information."

HIS OWN KINDLY FEELING FOR PROTESTANTS

was one of the traits of his character and the secret of his popularity with all classes. This same charity he endeavoured to instil into the minds of his spiritual children. "Lament," he says, "that so many of our fellow Christians are, as the Apostle says, '*Tossed to and fro with every wind of doctrine,*' but let not the sacred virtue of charity be sullied by one unkind word, act, or expression. It is not for us to despise or condemn one another, but '*to pray for all, and to wish well to all.*' . . . . There are, blessed be God, very many most excellent men, not in religious communion with us, who, as we believe, are not in possession of the whole revealed truth, yet we have a right to suppose, are honest in their convictions, and sincere in the belief of the doctrines they hold, and therefore, entitled to our respect and esteem. When we behold men, kind and estimable, charitable, and good neighbours, free from intolerance and those bitter prejudices which often blind the weak-minded and selfish, it is our bounden duty to prize the goodwill and friendship of *such, and to prove* our sincerity and thankfulness by every act of

good fellowship we have it in our power to confer. How far the want of knowledge of some divine truths may be imputed to those who are unfortunately separated from the Catholic church, is not for us to determine, we should err grievously were we to '*judge unto condemnation.*' We may be thoroughly convinced that were *we* to reject, or refuse to believe any one portion which the Church, '*the pillar and the ground of truth,*' teaches to be the revelation of God, we should be cut off from her communion, and eternally lost, for '*If he will not hear the Church, let him be to thee as the heathen and the publican,*' but it does not follow that we are to presume to pronounce 'judgment unto condemnation' on our fellow creatures who are not in communion with us." When the terms 'Papist,' 'Romanist,' 'Popery,' and such expressions are applied by Protestants to Catholics and their church, the Bishop's advice is "pity and silence are the only weapons to employ" for "candid men with generous minds, will shrink from using terms which are intended to convey reproach. A man of candid mind may differ from us widely, but he will never call to his aid scurrility and vulgarity. Terms of reproach are ill-calculated to convince an opponent, even if he be in error."

Whilst counselling charity and peace with other denominations the Bishop would have no compromise of any kind where faith was concerned, and often from the pulpit and elsewhere warned servants and others from taking part in any Protestant prayers or service.

He carried on

A CONTROVERSY WITH LADY YOUNG,

wife of the Governor Sir H. E. F. Young, on the subject of exacting the presence of Catholic servants at the family prayers in Government House, and in the very last pastoral he published the month he left Tasmania—never to return—the following advice is given:—"Servants and others, residing in the houses of those who profess not the 'ancient faith,' are counselled not to join in prayer or family worship, but diligently attend to their own form of prayer. Great firmness and patient forbearance are oftentimes required on the part of Catholic servants, who are pressed and persuaded, and unfortunately, too often threatened with the loss of otherwise a good situation! This assuredly is not doing unto others that which they would wish should be done unto them. The objection is a conscientious one, and therefore, should be respected. A master or mistress may, by usurped and unwarrantable authority, compel a poor servant or dependent to bend the knee and join externally in family worship, but cannot force the soul to give its assent; they may by this spirit of oppression, gain an apparent victory over others; but their act will not be pleasing to Him '*who is our witness and our Judge.*' Catholics who believe there is *only* '*one Faith*—one Lord—one Baptism'—are constantly

called upon and urged to join in spirituals with families professing the most discordant creeds—doctrines clashing directly with each other, and still each 'view' or 'opinion' declared to be the truth from God! . . . . . Happily, however, there are very many employers, fervent and zealous in their own religious opinions, who would no more deprive their servants or dependents of their *religious liberty* than they would of the wages they duly earn. They justly reflect, that where *power is abused* (even on the plea of religion) *tyranny is substituted.*" . . . . . .

WHEN A RELIGIOUS FIREBRAND, THE REV. DR. FRY,

commenced lectures against the Catholic Church, the Bishop advised his flock to "scrupulously refrain from taking the least notice of what that person shall either say or print on the subject, either now, or at any other time." The "subject," however, 'Worship of the Virgin Mary,' was taken up by the Bishop himself in a short pastoral addressed to the Catholics of Hobart Town, in which he vindicated the right of holding "Her in benediction, who was the medium, under God, of all blessings for time and eternity! After quoting from the Book of Common Prayer of the Church of England, a prayer in honour of the Angels, "copied from our most ancient Liturgy," the Bishop continues:—"As the Almighty has, therefore, been pleased in His wisdom to allow angels to take an interest in the human race, and as we believe the Blessed Virgin was chosen by Him to be the Mother of the 'Emmanuel,' the 'God with us'—so we believe Her to be more exalted in Heaven than all Angels or Archangels; and that she is *not less privileged* than Angels who are permitted by God to have an accurate knowledge even of the state of the souls of men, and to rejoice over the truly penitent (St. Luke xv.); and therefore, we suppliantly ask Her to intercede with Her Divine Son in our behalf. She hath no power of herself—she can grant no mercy nor favour, however trivial, independently of Her Divine Son; but as He wrought His first miracle, at the marriage feast at Cana in Galilee, at Her request, and permits Angels to offer the prayers of Saints before the throne of God—so we believe He will vouchsafe to listen to Her prayer, when made in intercession for us, who are struggling here below against 'our adversary the Devil.'

"The Catholic Church would hold him in Anathema—that is accursed—who should believe the Blessed Virgin, or the Saints in Heaven, to be his redeemers, or pray to them as such, or give God's honour to them, or to any creature whatsoever. And also accursed would be every goddess-worshipper, or any one who should believe the Blessed Virgin Mary to be any more than a creature; or worship her, or put his trust in her more, or instead of God; or that should believe her to be above, or equal to, her Divine Son; or that she can command Him. To all this I say from my soul (because it is Catholic doctrine) and teach you to do the same. Amen, Amen. But to her do I also

as earnestly make this supplication, 'Holy Mary, Mother of God, pray for me, now, and at the hour of my death.'"

LOVE FOR ROME AND CHRIST'S VICAR

manifested itself continually in the Bishop's sermons and pastorals, especially during the troubles of 1849 and 1860, when the red-shirted freebooter became so notorious. "You have heard," he writes in 1849, "of the revolt of a wild and wicked party of men in Italy, who, with the hallowed word of 'Liberty' on their lips, have compelled his Holiness Pope Pius IX. to quit the temporal sovereignty of his kingdom, and seek for shelter in the Neapolitan States. Driven by the fury of a band of men, who suddenly seized the reins of government, men without religion, or principle, or property to lose, this illustrious and incomparable Pontiff, has become stripped of all earthly means of support, either for himself, or for the maintenance of that establishment necessary for carrying on affairs so important and extensive as those of the Universal Church. Religious duty and reverential affection, then combine in pointing out to us, his children, in Christ Jesus, our Lord, the propriety of stepping forward, and of joining our brethren in the faith, throughout the wide extent of the world, in rendering such aid as our humble means may afford," and that his paternal heart may be gladdened the more "when informed of the fact that the members of the ancient faith, dwelling on this remote island, sympathize with him in his banishment from his temporal kingdom, and, with their humble means, cheerfully endeavour to aid him in his present temporal necessity." After the troubles of 1860 he wrote, "How wonderful has been the history of Rome since the day Peter, the poor fisherman from the Lake of Genesareth, first entered it, and there pronounced the sacred name of Jesus . . . . It has been the lot of the Church of Christ from the day of Pentecost to meet with opposition. Read carefully the Acts of the Apostles and the history of the Church, and you will find nothing new in the efforts made to eject the Chief Pontiff from Rome, and for such as Victor Emmanuel to take possession of the temporalities of the Church. . . . Continue, I conjure you, to offer to the Almighty, your daily fervent and ardent prayers for our benign and venerated Chief Pontiff, that he may be supported under all afflictions,—have strength to watch over the Church committed to his charge, and glorify God by his charity, sanctity, and holy zeal. Remember that when St. Peter was in prison, "*prayer was made without ceasing, by the Church unto God for him.*" Speaking of the oft-asserted death of Pius IX., "no sooner will that event take place (and may it be far distant) than He, who said to His twelve Apostles, after His Last Supper, "*I will ask the Father, and He will give you another Paraclete* . . .,' He, I say, will speedily provide a successor, although *there may be* war and opposition from the combined power of

anarchists and the great men of this world, and His words, 'I will not leave you orphans,' will be verified."

He frequently urged on parents the duty of

MAKING THEIR WILLS BEFORE SERIOUS SICKNESS

warned them of their approaching end. "It is to be regretted," he writes in his last Lenten Pastoral, "that parents neglect altogether, or until on the point of death, to dispose of their property by will to those who have a natural claim upon them. This is a grievous neglect of a solemn obligation, when entirely omitted—and, when deferred until the last moment, is oftentimes marked with great want of justice. A husband should be careful to be just to a widow, left to struggle, it may be, in old age, with a harsh world, and probably dependent on the generosity of her children. And parents should also bear in mind that their children have, it may be said generally, an equal claim upon them, either before or after death, if that claim be not forfeited by crime or gross disobedience. Let, therefore, this sacred duty be well considered, and the will made and executed before the Angel of Death appears with his sacred summons. The choice of executors, trustees, or guardians of children, is another important part of a parent's duty, and should be carefully and deliberately made, so that justice should be ensured, and the religion of children not interfered with when left to the care of others." We have already seen the zeal with which the Bishop promoted Catholic Education, and in a special

"ADDRESS TO CATHOLIC PARENTS IN TASMANIA"

he told them that "one of the greatest blessings your children can receive in this world, is a good education grounded upon sound principles of religion. Without religion and morality, secular learning may be a great evil, and in some cases even a curse, both to the children and parents. . . . . Those who decline embracing an opportunity of giving their children a Catholic education, or rather an education in a Catholic School, either through human respect, or weak deference to the opinions of others, or any such worldly motive, in my humble judgment err greatly, and do a positive injury to their children and themselves. . . . . A parent, at death, may bequeath to his children land, or money, but he cannot leave them wisdom and knowledge, if education and moral training have been neglected in the time of youth. Land and money may be easily squandered away,—but wisdom and virtue will endure—and oftentimes increase the value of land and money a hundredfold." The necessity of attending catechism was a frequent subject of advice to children, and he inculcated the "most solemn and imperative obligation that rests on parents, and all those who have charge of children, to see that all under their care are instructed in the duties of religion. It is morally impossible for a Pastor, however zealous and anxious he may be, to give instruction to *children, unless* parents and those who have charge of 'these little

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ones' see that they attend the public catechetical instruction, and moreover, procure for each child, whether residing in town or country, the little catechism, and endeavour that at least a small portion of it be committed to memory each week. This duty is most important, situated as we are in this '*uttermost part of the earth,*' and attention is emphatically directed to it. Parents who zealously and punctually attend to this sacred duty may hope, in God's mercy, to be blessed with their children; but those who neglect it, may not be surprised if their '*grey hairs are brought with sorrow to the grave.*'"

The Lenten Pastoral for 1855 contains most excellent teaching, both doctrinal and controversial, on the Holy Scriptures. "I counsel you," he writes "*to read them (the Catholic Version) with diligence,* deep reverence and humility of mind and heart. Presume not to put an interpretation on any passage different from the meaning attached to it by the Catholic Church; for were you to do so knowingly, you would, as the Apostle says, '*wrest the Scriptures to your own destruction.*' . . . . God has not given the Holy Scripture for each individual to sit in judgment on its meaning, and make out for himself such creed as he may think is correct; for says an Apostle, '*Understanding this first, that no prophecy of Scripture is made of private interpretation.*' . . . . Never, perhaps, since the days of our Blessed Saviour, when the Pharisees and Scribes put forth their false interpretations of holy writ, did there exist a greater diversity of religious doctrines and opinions, clashing and jarring against each other, than at the present time. And, strange to say, each supporter of his 'view' or 'opinion' will appeal to Holy Scripture in confirmation of the doctrine he believes or teaches! Every error in religion which has been taught from the time of Simon Magus, down to the wildest enthusiast of the present day, has sprung from the baneful practice of putting a wrong construction on certain passages of Holy Scripture. . . . . What are we to expect, when each man claims for himself as a right given him from above, positively to sit in judgment on the meaning of the text of Holy Scripture, and to make out for himself such creed as he shall deem to be correct! If a man be not in communication with the Catholic Church, he necessarily rejects all spiritual authority on earth, and follows his own fallible view, or opinion, concerning the revelation of divine truth; and if he be wrong in his judgment, how terrible is the consequence. . . . . "Almighty God, in mercy to man who was redeemed with the precious blood of His adorable Son, was pleased to found a Church on Earth to be the 'Pillar and Ground of Truth,' 1 Tim. iii. 15, which should teach men the doctrines he had revealed. This Church, therefore, can never change her doctrine, nor be composed of numerous discordant sects, each one claiming a right to judge for himself what to believe; sects, probably designated by the name of some individual, who first promulgated the peculiar tenets advanced.

No, this Church, which was founded by Jesus Christ, many years before the New Testament was written (observe well that important truth) was established on Apostles and others, who were sent to be the *Teachers* of one, unchangeable, uniform system of belief, founded on doctrines divinely, but verbally revealed by Him to them. Nothing, therefore, is, or can be, an article of faith, but what God has revealed, and His Apostles have promulgated—nor anything an essential article or term of communion, which has not been proposed to us, as such, by the Church, which Christ has commanded us to hear. . . . . .

THIS BODY OF DIVINELY COMMISSIONED TEACHERS,

this Church, being secured by the pledge of our Blessed Lord, that He, and the Holy Ghost, would abide with it for ever, can therefore never fail, nor fall into error concerning matters of faith, but must necessarily teach truth, and one code of doctrine throughout the world,—there can be no division where there is truth—for truth is essentially one. . . . . Beloved in our Lord, believing then as you do in this promise of our Blessed Redeemer, and knowing that this divine promise can '*never pass away,*' rest secure in this '*One Fold of the One Shepherd*' and listen with docility to the sacred truths unfolded to you by the Church, the Church Catholic, the Church of all nations. She will instruct you in all the saving truths. She was commissioned by Christ to teach. She will unfold to you the true meaning of God's written word, and inform you what those traditions are of which St. Paul speaks in his Epistle to the Thessalonians (which are as incumbent for us to observe, as written truths.) "*Therefore, brethren, stand fast and hold the traditions which you have learned, whether by word, or by our Epistle.*" 2 Thes. ii. 14.

The following letter, though not specially addressed to his flock, is here given as it illustrates the Bishop's love of country, and anxiety for the spiritual as well as temporal interests of the widows and orphans of those brave men who sacrificed their lives for the honour and triumph of their native land.

ON OCCASION OF A GREAT PATRIOTIC MEETING

held in the Victoria Theatre, Hobart Town, March 10th, 1855, His Excellency the Governor, Sir H. E. F. Young, presiding, having for its object to raise funds for the relief of the widows and orphans of those who fell in battle, or died of cholera in the Crimea, His Lordship the Bishop, who had the previous January returned from Europe, was unable to attend, in consequence of ill-health, but sent the following letter, which was read at the meeting by Father Hall, V.G., and forwarded his subscription of £25, a similar amount being forwarded by the Vicar-General :—

"SIR,—Allow me to state that my health will not permit me to attend, with prudence, large public meetings, or I should have

had the honour of being present this day to join my fellow-citizens in a most righteous and holy cause.

I feel assured I shall only be expressing the sentiments of every one present in declaring my belief that the widows and orphans of those brave men who have fallen by the hand of war in the East, have not only a claim upon our charity and sympathy, but a demand upon us for support in the hour of need, and also a claim that we should prevent by every possible means their falling into what may be termed "legal pauperism."

This duty was placed, with much good judgment, by His Excellency Sir William Denison, before the great meeting held lately in Sydney in aid of the Patriotic Fund; and I doubt not its value will be duly appreciated in Van Diemen's Land.

Sir, what British subject can peruse the soul-stirring narratives regarding the bravery of our army, and not be proud of such soldiery? Who can contemplate the scanty remnant that reached the heights of Alma, putting to flight their ruthless opponents, after passing through a ceaseless shower of shot and shell, and trampling over, as they ascended, the countless bodies of their brave and fallen comrades—who, I say, can contemplate this, and not glow with enthusiasm, and feel proud of his country?

Who can ponder over the accounts, which, however able, can convey only a very faint idea of the reality, regarding the battle of Inkerman, and the other deadly contests which have occupied the allied army, and not be grateful for possessing a race of men whose energies and bravery have never been excelled either in ancient or modern times.

And shall we, who are personally spared the horrors of carnage, whose national rights are secured, and, we may hope, the peace of Europe purchased, by the blood and bravery of these gallant men—shall we remain unmindful of the widows and orphans of those who fall in the deadly strife? No, sir; the voice of our most Gracious Queen (whom may God bless and preserve) will be heard throughout her vast dominions—the voice of one who is herself a mother and a wife, speaking the plain words of justice and truth, will be responded to with enthusiastic alacrity. That man who could remain regardless of such appeal, however distant he might be from the seat of war, or from his native land, would be unworthy of his claim to be a British subject, or even to bear the name of Christian.

Sir, allow me to express the joy I feel, from the fact that beside our British army on the battle field are standing the brave and gallant men of France. How cheering is the fact that the armies of England and France are no longer enemies, but bound by all that is just and noble in checking the flagrant pretensions of a ruthless autocrat, a man regardless of human blood, whose aim is to extend his empire in such a direction *as to threaten* the horrors of war over the whole of Europe. *Yes, sir, the only* rivalry that now exists between England and

France is the rivalry of valour on the battle field, and the rivalry of good fellowship, when the din of war ceases for a few hours or for a few days.

May God grant that this union may be now so firmly cemented that these two great nations may prove to the world how great are the blessings of peace, and how happy their people can be in the rivalry of commerce, agriculture, and science.

Sir, whilst expressing myself thus, I must confess I feel some fear that in distributing the sums collected throughout the empire, to aid the wives or widows, the children or orphans, of the soldiers, sailors, or marines, engaged in the present war in the East, some distinction will be made respecting religion.

The noble Duke, who holds the office of Secretary for War, and His Grace's able *confrère*, Mr. Sydney Herbert, are as incapable of sanctioning such an odious injustice as they would be in robbing a soldier's widow or orphan of the pittance awarded them. But, alas! it is to be feared that there are persons employed in the actual distribution of the funds, whose zeal for their own religious creed leads them to overlook the just claims of those who differ from them. I trust I shall be pardoned for giving one case, which has tended much to excite my alarm.

It appears from the London papers that a poor woman, a soldier's wife, residing at Stamford, in Lincolnshire, applied for some relief to the Central Committee in London. This woman, it is stated, is a Catholic, and her husband also, and her petition was refused, because it was not sanctioned by the Protestant clergyman of the parish. The following brief correspondence, between the Rev. Thomas O'Connor, Catholic Priest, many years resident in Stamford, and the Hon. A. L. Powys, Major 60th rifles, will explain the case :—

REV. THOMAS O'CONNOR TO MAJOR POWYS.

'SIR,—Although I am not, in a certain sense, the clergyman of the parish in which the soldier's wife, Mrs. Brown, and her children are staying, I beg to say, as the Catholic Priest of this Mission, comprising six parishes, that I shall be most happy to be the medium of conveying to Mrs. Brown any relief the committee may deem proper to send her through me. She is a decent, well-conducted creature, in the most direful distress.

'I have the honour to subscribe myself, yours, etc.,

'THOS. J. O'CONNOR,
'Catholic Chapel-house, Stamford.'

SIR,—If it were true that the 'Roman Catholic Church and Clergy' had neglected contributing towards the relief of the sufferers, as Major Powys states (I must, however, doubt the accuracy of the gallant gentleman's assertion), it is quite certain that Catholics have not been backward in spilling their blood on the heights of Alma, etc. It has been stated by Mr. Beresford Hope, at a public meeting lately in London, that fully one-third of the British Army was Catholic; and it turns out that 700

Catholics were cut off on the heights of Alma, from the two gallant regiments, the 23rd and 33rd. The valiant 23rd should have been termed the 'Irish,' instead of the 'Welsh Fusiliers.'

Sir, shall we never cease making these calamitous distinctions regarding religion? Does Major Powys imagine Lord Raglan enquired whether the brave men who composed the 23rd and 33rd were Protestants or Catholics? Oh, no. This noble and gallant General knew that they were British soldiers, and that the life's blood of the Catholic and Protestant would be poured out as freely by one as the other. But whether the alms given by British Patriots, throughout the world, will be distributed with impartiality to both Catholic and Protestant, remains to be seen. From my heart I trust it may; for assuredly the Catholic and Protestant soldier who perils his life at the seat of war, and has an assurance that if he fall, his widow and his orphans will have secured to them that which alone he can bequeath, namely, his faith, and the faith of his forefathers will be animated by such reflection, and oppose with redoubled energy the tyrant who is now deluging the land with human blood.

May I hope that the meeting this day will intimate its wish that in the distribution of the funds no distinction shall be made on the score of religion; and that the faith of the orphan shall not be tampered with, either directly or indirectly.

Apologising for the length of my letter, I have the honour to subscribe myself, Sir,

Your humble and obedient servant,

✠ R. W. WILLSON,

Catholic Bishop of Hobart Town.

Hobart Town, March 10, 1855.

To the Chairman of the Meeting in aid of the Patriotic Fund, etc., etc., etc."

CHAPTER X.

HIS CHARITY TOWARDS THE INSANE.

The ability and true Christian charity shown by Dr. Willson in Nottingham, in relation to the proper treatment of those who suffered from mental derangement, were of great service to the same class of poor suffering humanity, not only in Tasmania, but also in the Australian colonies generally.

THE NEW NORFOLK ASYLUM

for the insane was an object of his special attention, and his suggestions, for improving the buildings and ameliorating the condition of their inmates, were always listened to with approval by the Government. Shortly after the passing of the Act constituting a Board of Commissioners to superintend the Asylum, the Bishop was requested to join the Board, and continued to be a member of it till his final departure from the colony in 1865. He exerted himself very earnestly in an endeavour to supersede the present establishment at New Norfolk by one nearer Hobart Town on a better site, and on a scale more in keeping with modern improvements. He had so far succeeded that the Government in 1859 decided on the change, but other interests, besides those of the insane, were brought to bear on the Government, which resulted in the retention of the New Norfolk establishment, and in the endeavour, by improvements in the buildings, to remedy the defects complained of by the Bishop. His Lordship thereupon was more than ever assiduous in his visits to New Norfolk, inspecting every part of the establishment most minutely, and co-operating with the other Commissioners, who frequently expressed their thanks for his opportune counsel and suggestions. When he was about leaving the colony on his last voyage to Europe, the Hospital Board evidenced their esteem of his whole career as a Commissioner by the following resolution, as published in the *Mercury* of February 7th, 1865 :—

"HOSPITAL FOR THE INSANE, NEW NORFOLK.

At the monthly meeting of the Commissioners of this Asylum, held at New Norfolk on Saturday last—present, the *Hon. Dr. Officer* (Chairman), the Right Rev. Bishop Willson,

W. S. Sharland, Esq., M.H.A., W. Tarleton, Esq., Dr. Moore, Dr. Butler, the Hon. F. M. Innes, W. Jamieson, Esq., and Dr. Huston (Superintendent)—the following resolution, acknowledging the services of Bishop Willson in connection with the hospital, was unanimously adopted, and having been communicated in appropriate terms by the Chairman, was feelingly acknowledged by His Lordship :—

'That, having learned that His Lordship Bishop Willson contemplates immediately proceeding to Europe, the Commissioners of the Hospital for the Insane at New Norfolk desire to place on record their sense of the unsparing attention which His Lordship has devoted for many years as a Commissioner to the management of the Hospital for the Insane, of the advantages which they have derived from the enlightened, humane, and practical views of His Lordship, on every question affecting the treatment of the patients, and to express their earnest hope that he may be permitted to resume his place at this Board in health and strength, on his return from England.'

At the same meeting a communication from the Government was read, in answer to an application from the Commissioners, to the effect that advantage should be taken of Bishop Willson's visit to England, to introduce His Lordship to the Secretary of State, for the purpose of his obtaining facilities to acquaint himself with such improvements as had been introduced into the best asylums there, with a view to their adoption subsequently at New Norfolk ; and also, that such moderate outlay as His Lordship might incur personally in accomplishing the object proposed by the Commissioners, should be reimbursed on his return to the colony. In their reply the Government promised the introduction, but declined to sanction the expense incident to carrying out the recommendation of the Commissioners.

After the adoption of the resolution of thanks to Bishop Willson by the Commissioners, and its acknowledgment, the Medical Superintendent, Dr. Huston, desired to express his individual obligations to His Lordship for the great assistance he had derived from his suggestions, advice, and personal influence in the immediate management of the institution.

It may not be generally known that prior to his appointment as Catholic Bishop in this colony, Dr. Willson took an active part in furthering the introduction of modern humane systems of treatment into asylums for the insane in England, particularly in Nottingham, and for about twenty years he has laboured assiduously to raise the character of the New Norfolk Hospital."

In the leading article of the 8th February, the same year, *The Mercury* has the following remarks very complimentary to the Bishop, and condemnatory of the Government of the day :—

" In the brief report we gave yesterday of the monthly meeting of the Commissioners of the New Norfolk Asylum for the *Insane on Saturday* last, there is much calling for remark. Dr.

Willson, the Roman Catholic Bishop, is about to proceed to England, and his brother Commissioners thought this a fitting opportunity for making some acknowledgment of the invaluable services he has rendered to that institution by his advice and assistance for a period of nearly twenty years.

This was no less merited by His Lordship than graceful on the part of his brother Commissioners. But ever mindful of the benefit of the institution themselves, and knowing how much its welfare would lie at the heart of Bishop Willson during his absence, the Commissioners opened up a communication with the Government, in which they desired that advantage should be taken of His Lordship's visit to England to introduce him to the Secretary of State, for the purpose of obtaining such facilities as he might desire for acquainting himself with the latest improvements in the management of the insane introduced into the best asylums there, with a view to their adoption at New Norfolk on his return. They also expressed a wish that His Lordship should, on his return to the colony, be reimbursed such moderate outlay as he might personally incur in his endeavours to accomplish the object proposed by the Commissioners. This must commend itself to the judgment of all as in the highest degree proper; but what was the answer of the Government? 'They promised the introduction, but declined to sanction the expense incident to carrying out the recommendation of the Commissioners.'

If Bishop Willson had been an ordinary person—a mere minister of religion on his way to England, and not one who holds the highest position here in his own Church, not one who has devoted a long life to the study of the latest improvements in the treatment of the insane—we could have understood this. But here we have not only the Commissioners placing on record their sense of the unsparing attention Bishop Willson has devoted for a number of years to the improvement of the New Norfolk Asylum, but we have Dr. Huston, the Medical Superintendent of the Asylum, 'Desiring to express his individual obligations to His Lordship for the great assistance he has derived from his suggestions, advice, and personal influence in the immediate management of the institution.' What then, we ask again, could have been the motive for this extraordinary course of proceeding? Or what the excuse? . . .

We hardly know what value Bishop Willson may attach to an introduction by any member of this Government to the Secretary of State, but without taking upon ourselves to dictate in such matters, we still cannot help thinking that His Lordship will be his own best introduction, and especially when it is known, as it must, and will be known, that the Government of this country decline to bear any portion of the expense to which he may be put in his endeavours to benefit his suffering fellowmen. His Lordship would only have to tell his own tale, and *there would* be no lack of facilities at the command of the

Secretary of State for furnishing him with the information he desires, that would not be at once thrown open to him, without any endorsement of his commission by any one in authority here. This we say, not on any slight grounds, but with a perfect knowledge of the readiness there is at home on all occasions to give any such facilities as may be required for obtaining information on all important social subjects, and especially to persons holding high social positions. His Lordship would, therefore, have sustained no loss if, whilst refusing to sanction the expense incident to carrying out the recommendation of the Commissioners, the Government had also declined the solicited introduction. He would have got access to the Secretary of State without any introduction from them. It is much to be regretted, however, that the Government should have descended, and particularly at this time, to anything which, to say the least of it, is so exceedingly ungracious.

Bishop Willson may visit the different lunatic asylums throughout Great Britain, and put himself in possession of all the parliamentary reports and standard works he can procure on the subject if he will, but he must do it at his own expense. That that will deter him, or that he will allow anything so trifling to stand in the way of his endeavouring to carry out the wishes of his brother Commissioners, we do not for one moment believe. And when he returns, there will probably be those at the head of affairs here who will know better how to appreciate the value of such services."

THE CONDITION OF THE INSANE IN VICTORIA

did not escape the good Bishop's attention, and the following letter, addressed by him to a Melbourne paper, is a good proof of his philanthropy and charity :—

"To the Editor of the *Melbourne Medical Journal.* Sir,—Feeling assured that the object of your most useful publication is to relieve suffering humanity, both in body and mind, I venture to solicit, although a stranger in Melbourne, and not a member of the medical profession, your attention to a subject of much importance.

2. In June, 1858, I had the gratification of visiting Melbourne, and ventured to address the following letter to the Honorable the Chief Secretary ; and, as this letter will briefly explain some of the circumstances I should be glad to lay before you, I shall feel grateful if you will give insertion to it :—

Melbourne, 26th June, 1858.

Sir,—I trust I am fully sensible of the liberty I am taking in addressing you on a subject of a public nature, in which, as a stranger, I am in no wise personally interested.

August, 1856, I had the gratification of visiting your wonderful colony, and was struck with amazement at the progress almost *every project had* made. Among other objects that delighted *me, was your noble* hospital for the sick, with its admirable

medical and domestic arrangements—an institution that would do honour to the olden country.

Wishing to see your hospital for the infirm of mind, I visited the establishment at Yarra Bend, and was kindly allowed to examine every part of it. There, unhappily, I found much to deplore; but, taking into consideration the rapid increase of the insane, and the very peculiar circumstances connected with the colony, the requirements necessary for the proper treatment of that class of our afflicted fellow-creatures, could not be reasonably expected at that period. It also appeared to me that the site for such an establishment was very objectionable.

Hearing, on my arrival in Melbourne a short time since, that it had been determined upon to erect an asylum on better principles, and upon another site, I felt anxious to see that spot, and have done so.

It is with deep regret that I venture to express, with all due deference, my disappointment on the selection made for the site of a building, *so peculiar in its requirements, and so important to the public throughout the colony*, both now, and, it may be, for ages to come.

In my humble judgment, the site at Kew, selected for your intended building, has very few, if any, advantages over the one at Yarra Bend. Itis in, what may be fairly termed, a sequestered vale, having only one open view, and that not an extensive one—sombre, almost gloomy, and standing on a narrow peninsula running down to the river, it is peculiarly lonely—in fact, there is nothing cheering about it.

Gentlemen who have visited the olden country of late years, and made observations on the treatment of the insane, or the erection of public asylums, must have remarked how carefully cheerful and elevated situations have been selected, almost regardless of cost.

The question I would now venture to bring under your consideration, I believe to be one which may be termed *of national importance;* but, happily, quite free from all political, sectarian, or party feeling, I am sure it will not be hastily put aside as one of little value.

I beg leave to state that there is, in my humble judgment, a site within a quarter of a mile of that proposed, most eligible, with an extensive bird's-eye view, as near the river, I believe, as it is; and one having nearly all the advantages (except, perhaps, its distance from Melbourne) to be desired for such an establishment. It is especially on this account I take the liberty of drawing your attention to this painfully interesting subject.

I believe the comfort of very many of our fellow-creatures for years to come, whether curable or incurable (to say nothing of the feelings of relatives and friends), will depend on the fixing the site of this intended asylum—I ought rather to say "hospital for the cure of the infirm of mind"—and sound policy, as well as

humanity, will dictate the propriety of indulging the hope, and making an effort, that each one who may be afflicted with, perhaps, the heaviest of human infirmities, may be relieved, or by proper treatment in a proper place, restored to sorrowing friends, and to sweet liberty; and allow me to add, from my own experience in watching over the treatment of the insane, from the highest class in society to the lowest, I believe it would be wrong to despair of the recovery of any one, however desperate the case might appear to be.

Oh Reason! who shall say what spells renew,
When least we look for it, thy broken clew!
Through what small vistas o'er thy darken'd brain
Thy intellectual day-beam bursts again;
And how, like forts, to which beleaguers win
Unhop'd for entrance, through some friend within,
One clear idea, waken'd in the breast
By mem'ry's magic, lets in all the rest.

I have the honour to be, Sir,
Your most humble servant,
✠ R. W. WILLSON,
Catholic Bishop of Hobart Town.

The Honorable the Chief Secretary,
etc., etc., etc.

P.S.—Since writing the above, I have again visited the projected site, and this visit, which was a little before sunset, confirms me in the correctness of the opinion I have ventured to submit; and moreover, induces me to predict, that if the Asylum be erected upon it, it will ever be a subject for future lamentation.— ✠ R. W. W.

3. This letter, I have been informed, was submitted to a Royal Commission for consideration, and I had the gratification of being apprised that my suggestion was unanimously adopted.

4. Circumstances, however, unknown to me, unhappily arose, and the whole project of erecting the hospital at Kew, if not abandoned altogether, was at least suspended.

5. Visiting again at this time your beautiful colony, I felt a strong desire to see what was said to be "the great improvements at Yarra Bend," and last week spent some hours at that establishment. Sir, if the condition of Yarra Bend presented so much to deplore in 1856, I feel compelled to declare that my regret is doubly great at this time.

6. It is true several cottages have been erected a short distance from the main building, affording relief, no doubt, to a class of harmless and quiet patients who have been removed from the wards or cells of that dolesome prison house (for the chief portion of it can have no other term applied to it); but, alas! the condition of the rest (not less, I believe, than 400) is in no wise *changed. Here* is the great evil—and I fear the very erection *of the cottages* will only serve to perpetuate this evil. Any

circumstance, in my humble judgment, that would tend to prevent a total abandonment of that wretched place, however humane it might appear, would be to inflict a grievous injustice on those who are now, unhappily, its inhabitants, and a wrong on the colony for years to come.

7. The concert-room and billiard-table, the bagatelle and draught-boards, are all well enough, no doubt, for the few, comparatively, who can amuse themselves; but the influence of those privileges or comforts will have little effect on the great majority, who pass their days and nights in their truly wretched, crowded, ill-ventilated dwellings, those constructed with wood infested with vermin.

8. My visit, I may remark, to this dismal abode, was on a bright, calm, and cheerful day. What, alas! must be its miserable condition in cold and wet weather? One might wish that every person whose judgment is required to legislate on a subject so important, would visit it in wet and gloomy weather as well as in fine—and even at night time, when this large mass of our fellow beings are located in their cheerless sleeping places. These are the visits, I doubt not, that would quickly produce all that is required. It is neither benevolence, nor the will to relieve the suffering that now actually exists, that is wanting to effect the desired change, but, solely, correct knowledge of the circumstances on the part of the public. Let that be obtained, and Yarra Bend will speedily cease to be used for its present purpose.

9. Perhaps I shall be excused for saying, that in addition to some knowledge in the practical treatment of the infirm in mind, obtained before leaving England, I have visited there the chief houses where the insane are received; also in France, Belgium, and some in the Italian and Austrian dominions, and I feel compelled to state that I never met one where the arrangements for the cure and relief of patients are so radically bad as at Yarra Bend. Truth and common humanity force me to make this avowal. I am fully aware of the original cause of those defects, as stated in the third paragraph of my letter to the Chief Secretary; and I would beg emphatically to observe that I should be very sorry if it were supposed that I am speaking in terms of complaint now for those original defects. That is not the case; but I do lament that prompt and effective measures have not been taken to prevent the continuance of them.

10. I trust I shall be excused for offering an opinion on what is termed in Victoria, "The Cottage System." I believe a few cottages properly constructed, with airy sleeping apartments, may be, with judicious supervision, of much service; provided the main building for the needful classification and treatment of patients, according to their requirements, BE THOROUGHLY EFFICIENT, but not without. In fact, it appears to me, *without this efficiency of the main building*, cottages can only *be a delusion*. Maniacal, noisy, and troublesome patients,

neither at the commencement of the disease, nor at any other period, could be treated in cottages. At Yarra Bend, there is no hospital for the sick!

11. The public institutions in Melbourne, whether erected expressly for the use of Government, or for charitable, literary, or scientific purposes, are marked with every sign of noble generosity, and desire to render them worthy of this great city and colony—nay, even the immense prison at Pentridge, lately constructed for a large mass of criminals, is so admirably provided with ventilation, the means of cleanliness, and those conveniences absolutely requisite for the preservation of the health of those undergoing the most severe system of penal discipline, that one is tempted to lament the more that those whom Almighty God has afflicted with infirmity of mind, without crime, alone seem to be forgotten. In this immense prison, in the language of Holy Scripture, even here, "*Wisdom hath built herself a house*" (Prov. ix. 1), for a most spacious chapel has been constructed for Divine worship of the "imprisoned;" whereas, at Yarra Bend, there is indeed a large, lofty, and even elegant room in the midst of the cottages, for concerts and other amusements; but there is no place where patients in the main building can assemble on the Lord's Day, or great festivals, for congregational Divine service. To those conversant with the successful treatment of the insane, no fact is better known than that the most soothing effect is generally produced during Divine service on the minds even of those patients who are at other times reckless and noisy. Early associations are frequently recalled—the very language of the liturgy has its soothing effect—the timid and retiring, the thoughtful and reflecting, in particular, feel conscious that they still are in communion with their fellow Christians. These are some few of the benefits which, alas! cannot be conferred on the hapless patients at Yarra Bend.

12. I hope I need hardly add that, to me, personally, it is quite immaterial where the hospital for the infirm of mind of this colony is located. I have no other wish to gratify than that which may, possibly, be of service to our fellow-beings in their suffering and helpless state. Before I conclude, I must beg permission to observe that I have again visited that delightful spot, the elevated ground immediately opposite the gloomy Yarra Bend; where, last year, I saw, in imagination, a noble hospital standing on one of the most beautiful and cheerful sites to be found in any country—a monument of your humanity, of your wisdom, and judgment—an example to all other colonies rising up in this wonderful part of the Southern Hemisphere, and an honour to our fatherland.

13. And am I indulging "a hope against hope," in expressing a wish, that on re-consideration, such may still be the happy result? Insanity, we must remember, is not a crime, and in *itself no disgrace*, no more than blindness or loss of speech,—

every effort therefore should be brought to bear, every sacrifice made, to relieve it. The most able writers on this infirmity assert that, of all other diseases mankind is subject to, this one yields more easily than any other to judicious treatment. But, to procure this desired effect, the afflicted must be treated at the proper time—in a proper place, and in a proper manner. At Yarra Bend the two latter qualifications can never be obtained.

14. Sir, I shall now place before you a fact of a startling nature—one that will, I doubt not, speak with far greater force than any language I could command. In thirty-two public asylums in England, in the years 1854-5-6, on an average of daily strength, the number of persons discharged cured was nearly FORTY per cent. From a return which has just been kindly furnished me, I find that at Yarra Bend, for the twelve months immediately preceding the present month, the cures only reached about 14 per cent.! If, therefore, the proportion of cures at Yarra Bend had been in the same ratio as the thirty-two (chiefly, if not entirely, pauper) asylums in England, the number of cured would have been 184 instead of 66. There may be, I grant, many difficulties to contend with here, which will not occur in England—but, after making all reasonable allowances, the disproportion of cures is so great that it cannot be accounted for, I apprehend, by the local difficulties alone which present themselves in Victoria. Permit me to remark that in the published reports of asylums in England this year, great regret is expressed by some of the surgeon-superintendents, of the large number of idiotic, imbecile, and other incurable pauper patients, being collected from various workhouses and other places of detention, and treated in these new asylums, in accordance with the Act of Parliament passed six or eight years ago, which now compels all parishes to have their insane-poor treated in public asylums. Were it not for this circumstance (one deserving notice in this question), no doubt the percentage of cures would have far exceeded forty. And, sir, if in Victoria only 14 per cent. of the insane are to be cured, who is to calculate on the number of asylums you will require in this colony? Alas! how numerous are the evils which must arise if your system for the treatment of the infirm of mind be not speedily changed! The loss of liberty to many of those who might be brought to the enjoyment of freedom—the sorrow of friends when reflecting on the sad condition of those dear to them—the useless expenditure of large sums of public money for the erection and maintenance of those doleful places, are only some of them.

15. Allow me the gratification of stating that last week I had the deep satisfaction of again visiting your noble institution, the Hospital for the Sick. It is indeed one which Victoria may well be proud of; and I shall rejoice to hear that, like similar institutions in our native land, the wealthy and benevolent will not fail to endow it with such funds as will place it permanently

above any contingency that might arise; and greatly should I exult if, in a very few years, I could feel assured that a sister institution for the infirm of mind would stand on the brow of the cheerful hill at Kew, and share in the benevolence and generous sympathy of the good and the prosperous inhabitants of this most favoured and beautiful portion of God's creation.

I have the honour to be, Sir,

Your humble and obliged servant,

✠ R. W. WILLSON,

Catholic Bishop of Hobart Town."

In a leading article of the same journal the following comments appear on the above letter :—

"The treatment of the insane has lately attracted great attention in this colony. . . . . Singularly enough, a similar state of things has simultaneously occupied the public mind in the neighbouring colony of Tasmania; and just as there the effort of an active philanthropist has succeeded in obtaining large concessions in favour of the objects of his solicitude, here he has found another cause awaiting a champion as he opportunely came amongst us to espouse it. To Bishop Willson's advocacy is mainly due the determination to supersede the present defective Asylum at New Norfolk, by a new building on a new site, and on a scale commensurate with all the requirements of modern psychological medicine. And to the same advocacy, through the subdued yet eloquent letter inserted at another page of this journal, we hope to ascribe this much at least; that coming at a time when the balance of influence was doubtful, it has been thrown into the scale of compassion, to outweigh every consideration of interest, vindictiveness, ambition, or mistaken notion of right."

Bishop Willson's suggestion had, at last, the desired effect on the Victorian Government, as far as the site for the Kew Asylum was concerned, on which now stands a hospital for the insane, every way creditable to the neighbouring colony.

Similar establishments in New South Wales were visited by the Bishop, and the result of his visits to the asylum at Tarban Creek were published in the *Sydney Morning Herald*, with very favourable comments. "Our readers," wrote that journal, on 28th August, 1865, "will recall the strong appeal, first made in our columns, by the Roman Catholic Bishop of Hobart Town, who, by the dignity of his personal character, and by a life of benevolence on behalf of the insane, entitled himself to be received as an authority." In one word all the colonies have learned practical lessons from Bishop Willson on this subject of the treatment of the insane, and the more humane systems now *adopted in regard* to this afflicted portion of mankind, date *generally from his* Lordship's charitable suggestions.

CHAPTER XI.

LAST YEARS IN TASMANIA.

In the year 1859 Bishop Willson began seriously to think of resigning his charge of the Diocese, or at least securing a coadjutor who would relieve him of much of his responsibility. His representations made to Rome had the effect of inducing the Sovereign Pontiff, in the Consistory of March, 1860, to preconise as Coadjutor the Very Rev. Dr. Butler, the late zealous Pastor of Launceston. The humility, however, of the Bishop-elect would not allow him to accept the proffered dignity, and he found a means of escaping from the appointment. Several others were reported to have been offered the office, but no definite appointment was made till the Right Rev. Dr. Murphy, retiring from the Vicariate of Hydrabad after a long and laborious missionary career, accepted the offer of the Tasmanian bishopric in the year 1865. Bishop Willson, in the meantime, had intimated, both to the Imperial and Colonial Governments, his wish to retire. In a letter to the Duke of Newcastle, Secretary for the Colonies, dated 6th February, 1860, he says: "I am fully aware that I am not absolutely compelled to retire, and that I could continue to receive the stipend now granted; but in a land like this, where the greatest activity and energy of mind and body are still required, it would be most painful to myself, and injurious, I should conceive, to others, were I to remain when not capable of fulfilling, efficiently, arduous duties, merely to procure those comforts, which, perhaps, one in my position might reasonably expect to have in old age."

Sir William Denison, then Governor-General of the Australian Colonies, was also informed by the Bishop of his intended resignation, and, in reply, wrote from "Government House, Sydney, 23rd December, 1859," regretting very much that the state of his Lordship's health "should compel him to retire from the performance of those duties in which" he had "been so actively, zealously, and usefully engaged for the last sixteen years." His Excellency again bears testimony to the zeal of the Bishop in favour of the criminal class, and, he adds, "though a more hopeless task could not be imposed on any man than that of remedying the evils ingrained upon the convicts by years of neglect on

the part of others, and self-indulgence on their own, yet you still struggled on manfully in your vocation, and, I will hope, with the success which your efforts deserved. . . I need hardly assure you of the kind remembrance of both Lady Denison and myself, or that we look back to our intercourse with you, and to the kind feelings towards us evinced by yourself, with very pleasurable sensations. Wherever you go you will carry with you our best wishes and prayers for your happiness, both here and hereafter.

"Your affectionate friend,
"(Signed) W. DENISON."

The Bishop received also very touching letters from W. T. N. Champ, Esq., then in Victoria; W. Nairn, Esq., Comptroller-General of Convicts; Sir Valentine Fleming, Chief Justice; Mr. Justice Horne; Francis Smith, Esq., Attorney-General (now Chief Justice); J. Boyd, Esq., Civil Commandant at Port Arthur; and from many other friends, Protestant and Catholic, who had signed addresses to him in 1846 and 1853. These letters testified to the fact that "the British Government was largely indebted to his Lordship, even pecuniarily, not only for his unremitting attention for years to the spiritual interests of the convicts, but for the many valuable suggestions offered for the improvement of the convict system generally."

Sir Valentine Fleming's letter is here given in full :—

"Judge's Chambers, Hobart Town,
"February 14th, 1860.

"My dear Lord Bishop,—In all sincerity, let me assure you of the deep regret I felt when you apprised me of your contemplated retirement—a regret not merely on account of the severance of that pure and perfect friendship which, from the period of your arrival here, has subsisted between us, but also on account of the loss and detriment which highly important interests, connected with the well-being of this colony, will sustain, by your removal from that sphere of action, where you have, for so many years, laboured with an earnestness, fidelity, and zeal, which, if ever equalled, it is impossible ever can be surpassed. My position as Attorney-General and Grand Jury, for a lengthened period, and since, as Chief Justice of the Supreme Court, has afforded me abundant opportunities of forming a correct judgment on the subject; and the only difficulty which I experience is, adequately to express my sense of the valuable services which you have rendered to the Home Government, this community, and especially to that unfortunate class brought more immediately within the compass of your influence. In my different capacities I have frequently been in communication with you, and have invariably found your exertions directed in the wisest and most beneficial channels—the maintenance and vindication of the law, but in such a manner as advantageously to humanize its operation. It is my deliberate opinion that your labour, in *inspiring confidence* in the administration of justice, and in

inducing submission, and even acquiescence, under its penal inflictions, can neither be estimated nor recompensed. . . With heartfelt good wishes,

"Ever your affectionate friend,

"(Signed) V. FLEMING."

Judge Horne wrote :—

". . . . When I call to mind the untiring active benevolence with which you have personally assisted me in my own endeavours to reclaim some of the worst criminals, in whom I could yet discover a scintilla of good, and the successful issue of that benevolence in every case but one, I feel a satisfaction not to be described, and an equally intense regret, that I am about to lose my *only* coadjutor in such a cause. At Norfolk Island, and at Port Arthur, in the gaols of Van Diemen's Land, your countenance and your advice have been incessantly given to the miserable inmates of those abodes, for the last fifteen years, with the happiest effects, verified by the altered condition of the people themselves, very many of whom have returned to society, now decent and good members . . . . You know, my Lord, my feeling towards you, and an intimate acquaintance of so many years prevents my expression of them ; a remembrance of that acquaintance will be a green spot in the remaining journey of my life.

"Truly yours,

"(Signed) THOMAS HORNE."

The present Chief Justice, Sir Francis Smith, also wrote from the Attorney-General's office :—

"29th February, 1860.

"My dear Lord Bishop,—I cannot adequately express the very deep regret with which I heard from you that the state of your health will probably necessitate an early retirement from your office ; and I am persuaded that that feeling will be shared by the whole community, to whom you have become endeared by your active benevolence, and enlarged humanity. . . . .

"I beg to subscribe myself,

"My dear Lord Bishop,

"Your sincere friend,

"(Signed) FRANCIS SMITH."

Five years more elapsed before the Bishop could carry out his intention of revisiting Europe in order to secure a successor for himself in the See of Hobart Town. But when it became known, for certain, early in 1865 that his Lordship had decided to proceed immediately to England, the following requisition was drawn up by leading Protestant gentlemen, and forwarded to the Mayor of Hobart Town :—

To the Right Worshipful the Mayor of Hobart Town.

Sir,—We, the undersigned colonists of Tasmania, belonging to various denominations of religion, respectfully request that you will convene a Public Meeting in Hobart Town, in order to afford the colonists generally an opportunity of expressing both

their high sense of the important services conferred upon the colony by the Right Reverend Dr. WILLSON, Roman Catholic Bishop of Hobart Town, through an extended, a laborious, and philanthropic career, conspicuously marked by the truest and broadest spirit of christian liberality; and their deep regret at the loss the colony will sustain from even his temporary absence from Tasmania.

(Signed) Askin Morrison, J.P., W. Crosby, J.P., Alexander Macnaughtan, J.P., Justin McCarthy Browne, Henry Cook, J.P. (late Mayor of Hobart Town), Thomas Macdowell, J.P., W. Nairn (President of the Legislative Council), Edward Abbott, M.L.C. (Warden of the Municipality of Clarence), W. Carter, J.P., M.L.C., F. M. Innes, M.L.C., W. Race Allison, M.H.A. (Warden of the Municipality of Richmond), Thomas George Gregson, M.H.A., R. T. Hopkins, John Degraves, Nigel Gresley, J.P., (Union Bank,) John Perkins, M.H.A., James Fraser, J.P. (Usher of the Black Rod, Legislative Council), Francis Allison, J.P. (Warden of the Municipality of Sorell), Thomas Horne, M.H.A., Charles Degraves, M.H.A., Robert Power, J.P. (Sergeant at Arms, House of Assembly), H. Best, Peter Oldham, Thos. Christy Smart, Benjamin Cunningham, H. W. Seabrook, Daniel Graham, James Gray, William Ferguson, John Hamilton, Thomas Hamilton Maxwell Miller (House of Assembly), John Dunbabin, J.P., J. Walsh, J. Hildyard, J. C. Gregson, (Solicitor-General), Thomas Allanby, Robert Thorne, W. Lodwick Crowther, J.P., Thomas Giblin, J.P. (Bank of Van Diemen's Land), James A. Dunn, J.P. (Commercial Bank), Thomas Bromfield, William Maycock, William Rudd, F. Mills, W. A. Crowder, Samuel Iles, R. J. Harris, Joseph Hayton, jun., J. Christopher, Thos. P. Furlong, W. Schuetz, John Woodcock Graves, Charles Greig, Thomas Johnson, Robert Worley, P. F. G. Barry, John Davies, M.H.A., R. Aitkins, J. A. Pratt, Wm. Boys, Samuel Crisp, jun., Edwin H. Palmer, Alfred Nicholas, J. W. Pike, J. Beck, Charles Wilson, William Champion, Robert Fitzgerald, William Woods, Robert Franklin, Charles Gaylor, Charles Toby, R. J. Edwards. C. Littler, W. Hornby.

REPLY.

In reply to the numerously-signed requisition which I have had this day presented to me, I hereby convene a public meeting to be held at the Temperance Alliance Rooms on Tuesday, February 21st, at 7 o'clock.

(Signed) ROBERT WALKER, Mayor.

The following report of the meeting is taken from *The Mercury* of February 22, 1865 :—

A meeting of persons of various religious denominations was held at the Alliance Rooms last evening, Feb. 21, for the purpose, set forth in the requisition, of affording the colonists generally an opportunity of expressing both their high sense of the important *services conferred* upon the colony by the Right Rev. Dr. *Willson, Roman* Catholic Bishop of Hobart Town, through an

extended, a laborious, and a philanthropic career, conspicuously marked by the truest and broadest spirit of Christian liberality, and their deep regret at the loss the colony will sustain from even his temporary absence from Tasmania. There were from one hundred and fifty to two hundred persons present, and amongst them we observed the hon. J. M. Wilson, M.L.C., the hon. W. E. Nairn, President of the Legislative Council, the Hon. F. M. Innes, M.L.C., the Hon. Capt. Langdon, M.L.C., Messrs. T. Horne, M.H.A., D. Lewis, M.H.A., E. C. Nowell, H. M. Hull, H. Cooke, Manley, Walch, C. Allison, N. Gresley, J. Smith, Col. Eagar, J. Gray, A. Morrison, Peters, H. Hunter, Seager, T. Macdowell, J. W. Graves, P. O'Reilly, Jhonson, McGrath. &c.

Mr. Lewis rose and said that His Worship the Mayor being unavoidably absent had requested him to open the meeting and read the requisition as published in *The Mercury* of the 14th inst.

Mr. T. Macdowell moved that the acting Mayor, D. Lewis, Esq., do take the chair.

The nomination was carried by acclamation.

Mr. Lewis accordingly took the chair, and upon doing so said he would not anticipate what would be said by the various speakers, but he must state that it gave him a great deal of pleasure to preside at an assemblage of which the object was to offer a testimonial of appreciation of the excellent character of Dr. Willson, the Roman Catholic Bishop of Hobart Town. He would, without further preface, read the following letter which had just been placed in his hands :—

"*The Mercury* Office,
"21st February, 1865.

"SIR,—I am directed by Mr. Davies to expres to you the deep regret which he feels, that, in consequence of his recent accident, he will be unable to attend your meeting this evening. Mr. Davies desires me to say that, although unavoidably absent, his sympathies are entirely with the object for which you are assembled.

"I am, Sir, yours respectfully,
"THOS. C. JUST,
"*Pro* JOHN DAVIES.

"To the Chairman of the meeting *re* testimonial to the Right Rev. Bishop Willson."

The Hon. J. M. Wilson rose to move the first resolution, viz., "That this meeting, on the eve of the departure from Hobart Town of Dr. Willson, Roman Catholic Bishop of Hobart Town, desires to place on record its strong sense of the many high and eminent qualities which have distinguished Bishop Willson through his long, laborious, and most philanthropic career, extending over a period of more than 20 years, in this colony." He was sure it would be admitted that the meeting was one of an unsectarian character, and it was a pleasurable sensation to think that in a small community like Tasmania, any gentleman

of whatever creed who had rendered eminent services would have them recognised, as he was sure those of Bishop Willson would be. (Cheers.) The meeting was not held to eulogise the episcopal career of an eminent ecclesiastic, but to express the sense of the community on the merits of a distinguished philanthropist (cheers), who took advantage of his high ecclesiastical position and social rank to ameliorate the condition of those whom the action of the law, and the acts of Providence almost placed beyond the reach of the sympathies of the community. They all knew of Bishop Willson's efforts in connection with Norfolk Island. (Cheers.) Notwithstanding that great vigor was required for the control of the unhappy people on that island, which one gentleman then present had described as blessed by nature, but unhallowed by man, Bishop Willson had done his best to improve the moral condition of these people, and to fit them for that society to which they would naturally again return. Again, as one of the Commissioners for the New Norfolk Lunatic Asylum, Bishop Willson had brought his extensive knowledge to bear in order to improve the condition of the inmates, and thereby conferred great advantages upon them. He (the honorable speaker) had known Bishop Willson for many years, and was aware that in his early career he had bestowed many benefits on the community in which he lived. When he left England where he had filled an important office at Nottingham he took with him the best feelings of every gentleman of whatever social rank or creed with whom he was brought into contact, and when he now left the shores of Tasmania it would be a consolation in his declining years to think that he carried with him the good wishes of all he left behind. He (the hon. speaker) trusted that Bishop Willson might be spared to be as generous and useful elsewhere as he had been in Tasmania.

Mr. T. Horne, M.H.A., seconded the resolution, and referred to the knowledge which, as a judge of the Supreme Court, he had obtained of the benevolent exertions of Bishop Willson. He might offend the feelings of some gentlemen present by referring to particular acts of kindness, but there were some which he must speak of. He recollected men who were sentenced to death, and he also recollected the indefatigable exertions of Bishop Willson by which these men were saved. The men were now settled in other countries, and bearing honourable names, the honourable names of honest men, than which none could be higher (cheers), and they had been saved by the influence of this noble man. Nor was this all. As regarded some of these men, he (Mr. Horne), sitting in his office, had told Bishop Willson that money was required to get the men away, and the Bishop had not left the office a quarter of an hour when his cheque was lying on the table. (Cheers.) Now who was that money for? For a man notorious as a bushranger, a man *who was a terror to* the community, but who had never hurt a *soul, and who was* redeemed by the Bishop's conversation. He

(Mr. Horne) had in his possession a letter from that man, who was living within the jurisdiction of New South Wales, the owner of so many carts and horses, and the father of so many children. What could he (Mr. Horne) say in eulogy of a man who had acted as Bishop Willson had done in this case? Reference had been made to Bishop Willson's efforts to ameliorate the condition of the people at Norfolk Island, what had he gone to England for? Was it for his own pleasure? No, but to break up, as he had done, that place which was called an ocean hell (cheers). Bishop Willson had come here in May, 1844, and it was since that time that the most remarkable incidents in the history of the colony had occurred. What was the state of the New Norfolk madhouse until his mind, skilled in the management of such institutions, was brought to bear on it? The vermin could not be got rid of, and he (Mr. Horne) had seen men chained to the walls like wild beasts. (A voice: More shame for you.) If those present were to take the comparative lists of cured and uncured now, and before Bishop Willson came out from England, they would be surprised at the results. If he were to say that there was any man who deserved the eulogiums of the colony by the urbanity of his manners, or the unschismatic character of his mind more than Bishop Willson the very stones on which he stood would rise up and contradict him.

The motion was then put and carried unanimously.

The Chairman next read the following letter:

"Hampden Road, 21st Feb., 1865.

"My dear sir,—I understand that, as Acting-Mayor, you will take the chair this evening at the meeting covened for the purpose of adopting an address to Bishop Willson on his leaving the colony.

"I have just received a note from Mr. M. Miller, from which it would appear that I am expected to be present at the meeting.

"I regret that an attack of a complaint to which I am occasionally subject, combined with the fatigue arising from yesterday's journey on the coach, renders me unfit to take any active part in to-night's proceedings.

"I must, therefore, ask you to explain why I am not present, and state at the same time that I cordially concur in the object of the meeting:—viz., to testify the general respect and esteem in which Bishop Willson is generally held by all classes of the community.

"Any address having this for its object I shall be most happy to attach my name to.

"The Attorney-General (who is in Launceston, on business) requests me to state that if he was in Hobart Town this evening he would have much pleasure in attending the meeting.

"Yours, very truly,

"D. Lewis, Esq., M.H.A." "JAMES WHYTE.

The Honorable W. E. Nairn rose to move the next resolution, and, in doing so, referred to the fact of his having nine or ten

years ago had the pleasure of forming one of a deputation which presented an address to Bishop Willson on the occasion of his formerly visiting Europe. The hon. speaker also bore testimony to the value of suggestions made to him in his official capacity by Bishop Willson to which he had always paid attention, and concluded by moving the adoption of the following address :—

"To the Right Rev. Dr. Willson, Catholic Bishop of Hobart Town.

"My Lord,—Understanding that your Lordship is about to depart from this colony, where you have so long and successfully laboured, we cannot allow the occasion to pass by without recording the very high estimation in which your character is held by all classes of this community. Wherever suffering humanity had to be relieved, your exertions have been steadily devoted towards its alleviation. In the improvement of Hospitals, in the reform of Penal discipline, Lunatic Asylums, and other institutions, you have lent the aid of a great experience, as well as of a benevolent nature, in achieving the most beneficial results.

"Gentle and amiable in all the relations of life, the personal influence of your example has greatly contributed to gain attention and to win success for everything which your Lordship has manifested an interest in seeing carried out. And we rejoice to learn that the same influence has been beneficially exercised in Victoria, in the reform and improvement of some of its public institutions.

"In conclusion, we have only to express the hope that we may again have the opportunity of welcoming you to these shores, but, should another destination await you, we trust that your life may be long spared for the fulfilment of whatever duties may be imposed upon you. In the performance of these duties, we doubt not, you will be sustained by the recollection that you have spent upwards of twenty years of your episcopate in this colony, esteemed and regretted by all."

Mr. Macdowell seconded the resolution, and expressed a wish that there had been a more numerous attendance. He was certain there would have been, but that many persons felt that there was such an unanimity of feeling in reference to the object of the assemblage, that it was unnecessary for them to be present. He also called attention to the benefits which Bishop Willson had conferred upon Victoria by bringing about a reform of the Lunatic Asylum there, a sum of £70,000 having been recently voted by parliament for a change of the site of the institution.

The motion was then put and carried unanimously, and it was agreed that the address be signed by the Chairman on behalf of the meeting, and that a deputation should wait on Bishop Willson, at noon, on Friday, to present it.

The Chairman was then moved from the chair, and the Hon. J. M. Wilson having been voted thereto, a vote of thanks was, on the motion of the Hon. Captain Langdon, seconded by the Hon. F. M. Innes, passed to the previous Chairman, and the *proceedings* terminated.

In the meantime his Catholic flock had also met for the purpose of drawing up addresses to their Chief Pastor in Tasmania, which resulted in the adoption of the following, as reported in the *Mercury* of the 24th February, 1865 :—

THE ADDRESS FROM THE CLERGY

was read by the Very Rev. William Hall, D.D., V.G., as follows, at a public meeting of Catholics, in St. Joseph's Church :—

"*To the Right Reverend* ROBERT W. WILLSON, D.D., *Bishop of Hobart Town.*

"MY LORD,

"We, the Clergy of the Diocese of Hobart Town, on the occasion of your departure for Europe, desire to express to your Lordship those sentiments of respect and veneration for your sacred office and person, which your pastoral government of this diocese has universally inspired.

"Although we are sensible it is duty alone to the Church that induces you to undertake so long and arduous a voyage, especially at your time of life, we cannot withhold from you the expression of our deep and heartfelt sorrow at even a temporary separation from us.

"Looking back through a period of nearly twenty-one years, it is cheering to reflect upon the union and love that have ever existed between your Lordship and us. During the whole of that time some amongst us have laboured with you, and have experienced at your hands uninterrupted kindness and friendship, and all of us have constantly received from you wise and encouraging counsel amidst the various trials and difficulties we have had to encounter.

"Your ardent zeal for the glory of God, and the beauty of His house, has been to us a never-failing source of edification and encouragement. On your arrival in this distant land, you found only few priests and few churches, but, thanks to the merciful providence of God, missions have increased, churches have multiplied, and a magnificent cathedral has been partly completed, under your fostering solicitude and vigilant superintendence. Thus have you, in effect, realised the words of the Psalmist, 'I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.'

"The grace and simplicity of style you have at all times exhibited when enforcing the truths of our holy religion—never offending against charity, or intentionally wounding the feelings of those whose religious tenets differed from your own—have in a special manner endeared you to all; and it shall be our pride, as well as our duty, to endeavour to imitate the example you have given us in this respect.

"We cannot omit recording our admiration of the charitable solicitude you have always shown on behalf of those in bondage. It may with truth be said that it was, in a great measure, owing to your earnest advocacy that so much reformation in the treat-

ment, and consequent amelioration in the condition of this class, have been achieved. Doubtless you were encouraged in your exertions by the words of our Divine Lord, 'I was in prison and you came to me.'

"The benign influence of your zeal and philanthropy have also been felt by the orphan, the insane, and the idiotic, the feeble in mind and body, not only in this island, but likewise in the adjacent colonies—as the public press has from time to time warmly acknowledged.

"With sincere feelings of esteem and veneration for your Lordship, we now wish you an affectionate farewell. We pray that a good and merciful providence may grant you a safe and prosperous voyage to the land of your birth, to receive the congratulations of your former flock, of your old friends and dear relations. And should the same merciful providence permit you to return to us, be assured that our gladdened hearts will bid you welcome, and that thousands of joyful greetings will prove to you our undiminished regard and unalterable attachment.

"We beg a special remembrance of us in your prayers to the throne of divine grace during your absence, that we may faithfully discharge the sacred and important duties committed to our care."

The Very Rev. gentleman then stated that the address was accompanied by a purse containing 164 sovereigns, which, together with the address, he begged to present to his Lordship :—

The BISHOP read the following reply :—

"*To the Catholic Clergy of the Diocese of Hobart Town.*

MY BELOVED FRIENDS,

"I should be callous if I did not feel intensely the affection and confidence you have expressed for me. In language plain and simple, and, therefore, on such occasion, truly eloquent, it breathes throughout sentiments springing from sincere hearts, free from any species of flattery, at all times to be deprecated, but which in ecclesiastics, would be humiliating and offensive.

"You have given me credit, rightly, in stating your conviction, that duty alone causes me to separate myself from you for a time,—and believe me, the affection and goodwill manifest in your beautiful address, makes the separation, on my part, the more difficult,—for be assured, a struggle is working in my breast at this time in contemplating a separation from those who have worked with me (some of you for many years) with an amount of zeal, faithfulness, disinterestedness, cheerful submission to difficulties, and unity of purpose, seldom surpassed; and, perhaps, not often equalled. I wish to mark most emphatically the term 'unity of purpose'; for where there is unity there is strength; and the converse is equally true, where unity is wanting, there is weakness. The humility of the Gospel *brings this spirit of* religious unity,—the pride of a vain and con-

ceited heart and mind generally produces the spirit of division, discord, and strife. May God, in mercy, preserve this spirit of Ecclesiastical Union amongst us! It is a treasure each one should strive to preserve, with jealous and scrupulous care.

"Your reference to the increase of churches and pastors to minister within them during my episcopate, is rather attributable to your zeal, and your virtues, both religious and social, than to exertions of mine. The struggles that have been endured, amidst poverty, I may say, and innumerable other difficulties, have not been, by God's mercy, gone through in vain. And your reward will be, I humbly trust, in an eternity of bliss. Your zeal and disinterestedness, have caused churches to rise up, and will be monuments in future times of your ardour for the 'Beauty of God's house,' so fervently alluded to in your address to me, but— *Non nobis Domine non nobis, sed nomini tuo da Gloriam!*

"With regard to the Cathedral, fully three-parts finished (at least so far as is contemplated by the present plans), I trust a blessed Providence will give us the means of finishing in His own good time. We must bear in mind, very many, nay the greater part of the most noble of the Cathedrals and parish churches in our father land, monuments of skill and piety now the pride of our country, were even centuries in building. Death cut short the generous founder of that part of our Cathedral, which now stands; or, I have every reason to believe, that had he been spared, the whole would be at this time complete.

"Your allusion to my humble efforts to ameliorate the condition of those who were in bondage, is, I assure you, very gratifying to my feelings, — your supposition, so beautifully expressed, that the words of Jesus towards the imprisoned, you believed, inspired, or rather, encouraged me to labour for them is strictly correct. The Redeemer of the world declared, that whoever visited one of the most degraded of the human race, in the prison-house, visited him (and we must ever bear in mind the soul of every fallen man is still the image of God). St. Paul also tells the Romans (i. 14) '*To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor;*' my duty therefore was clearly manifest. And if, in my visit to those in bondage, I observed regulations and practices which I believed to be at variance with justice and humanity, it was evidently an obligation on me to use whatever means I could command, to remove that which was detrimental to the moral and social condition of those shut out from society.

"With regard to the insane and infirm of mind, you are pleased to express yourselves very warmly, and allude to the satisfaction expressed by the public Press, not only in this, but also in our neighbouring colonies, regarding my humble efforts.

"*Circumstances* having brought me into contact with the *improved system* pursued, regarding the treatment of the insane at

home, before coming to this far-off land, it appeared to me a duty also to contribute what little I could in mitigating the sufferings, and in endeavouring to restore to sorrowing friends, and society, those whom Almighty God was pleased to visit with this most dreadful calamity, whether in this, or another colony. It is quite true, and it is cheering to reflect, that the most influential portion of the Press, both in this and other colonies, did in terms most energetic and eloquent, enforce the measures recommended. Without this powerful agency, my efforts would have been, I apprehend, of little avail.

"Be assured, my ever dear, and much-loved friends and fellow-labourers, your request that I would offer at the Throne of God, my humble supplications in your behalf, whilst away from you, will not be neglected,—although absent in body, you, and my dear flock, will be constantly in my mind; and earnest prayer will be, I may say, by day and night, humbly poured out at the feet of him, who said, '*Whatsoever you shall ask the Father in my name, that will I do: that my Father may be glorified in the Son* (St. John xv. 13). And I am also convinced your fervent prayers will be offered for me, that I may be enabled to do the will of our Heavenly Father, be preserved from sin and all evil, and also sanctify my soul before the day comes when an Angel of Death shall summon me before the tribunal of God.

"Respecting my return to you it is my duty so to do, unless circumstances should arise which would render it unadvisable.

"*To the only God, our Saviour through Jesus Christ our Lord, be glory and magnificence, dominion and power, before all ages, and now, and for all ages of ages, Amen.*" (St. Jude, last verse).

ADDRESSES FROM THE LAITY.

Dr. SWARBRECK HALL next approached the Bishop, and said he had been appointed to present an address adopted at a public meeting held in Hobart Town, and attended not only by Catholics, but by persons of other creeds, which he read as follows:—

"*To the Right Reverend* ROBERT WILLIAM WILLSON, *D.D., Bishop of Hobart Town, Tasmania.*

"My LORD,

"Your Lordship being about to revisit Europe it would be impossible for us, the lay members of your flock, to neglect marking the occasion by some manifestation of those sentiments, which your spiritual and personal relations to us have inspired during the period (nearly 21 years) of your pastoral charge of this diocese.

"When we reflect upon the improved position of our church under your episcopate, the consideration its claims have received from the State, chiefly through the influence of your Lordship's example and character,—when we consider how much the wise administration of your powers, as our chief pastor, has tended to

soften the many prevailing prejudices of society in this Colony, and to make it more in harmony with the true spirit, and obvious intentions of Him who came on earth to bring peace, and not strife, among men, we cannot help recognising you, as the chief founder, under Providence, of Catholicity in Tasmania.

"Neither can we forget how zealously and usefully your labours and influence were for many years directed to mitigating the sufferings, and improving the condition of those in bondage; a class formerly much neglected. The beneficial effects of those labours, both with regard to this colony and Norfolk Island, have justly been acknowledged by the highest authorities among Colonial and Imperial Statesmen.

"The vast improvement observable and universally acknowledged in the condition and management of the New Norfolk Asylum for the Insane is, without any derogation from the merits of other fellow philanthropists, mainly attributed to your unceasing and experienced solicitude. This opinion is strongly confirmed by the warm and graceful tribute contained in the resolution passed by the Commissioners of that important institution at their last meeting, as we learn from the public press.

"Your concern, however, for the interests of humanity has not been confined to this particular establishment, for we know that in no place where charity, benevolence, and practical experience can be made subservient to the relief or improvement of society, has the guiding aid of your Lordship ever been found wanting.

"We, then, with such a bright example of pastoral love and usefulness constantly before us, would be insensible indeed if this painful separation were allowed to take place without giving expression to those feelings of affection and veneration towards you, which the prominence of your great virtues as a Catholic Bishop and Christian Pastor inspire.

"Having laboured among your flock after the example of the good Shepherd—diffusing the blessings of your pastoral care to all classes—mingling personally, constantly, and lovingly, with the poor and afflicted, making the helpless and the destitute, like our Divine Master, the principal objects of your solicitude, it would be superfluous to assure your Lordship that you have created in all our hearts feelings of the deepest love and veneration, and that the prospect of even a temporary separation from so beloved a chief Pastor, excites in us sentiments of the deepest regret, no matter how they may be mitigated by the hopes we fondly entertain of seeing you once more amongst us in renovated health and vigour. But, be assured, should this happiness be denied us, the fervent prayers of your flock will ever be raised to the Throne of Grace for your temporal and eternal welfare.

"Signed on behalf of the Catholics of Hobart Town, Launceston, Richmond, Brighton, Sorell, Jerusalem, Westbury, Deloraine, Longford, Perth, Evandale, Circular Head, Emu Bay, Torquay, The Forth, The Don, Campbell Town, Fingal,

Avoca, Oatlands, Bothwell, Green Ponds, New Norfolk, Hamilton, Swansea, Spring Bay, Franklin, Port Cygnet, Honeywood."

Dr. HALL said that he was happy to say that this address was accompanied by a testimonial to which, not only Catholics, but His Lordship's Protestant fellow countrymen had contributed, and it afforded him (Dr. Hall) great pleasure to state that amongst them was a fellow-labourer of His Lordship's in the vineyard of the Lord. The Bishop of Tasmania, the Right Rev. Dr. Bromby, had that day given his subscription in acknowledgment of what he had heard from all quarters of Dr. Willson, and the respect he (Dr. Bromby) consequently entertained for Bishop Willson's philanthropic exertions. The amount of the testimonial at present was but 187 sovereigns, but as the time was to be extended he (Dr. Hall) had no doubt that the sum would, before his lordship left, reach 200 guineas. The speaker concluded by formally presenting the address and testimonial.

The BISHOP said that he had not the slightest idea until that moment of a testimonial being about to be presented to him, not only from his own flock, but from so many who did not belong to it, but who he might say were equally dear to him, as all men were created by the same Divine Hand, and redeemed by the same Divine Blood. He had great difficulty in replying to the address, and Dr. Hall had increased that difficulty by the presentation of a sum of money. He could not trust himself to respond without having previously placed the words on paper. They were only a few, and he would now read them. His Lordship accordingly read the reply as follows :—

"*To the Catholics of the Diocese of Hobart Town.*

"MY BELOVED FRIENDS,

"To reply to your affectionate and soul-touching address, in adequate terms, would be impossible.

"Oh! what a consolation it is in old age to receive this expression of your goodwill, and satisfaction of the efforts I have made to serve you during my episcopate! I know in your kindness you are willing to overlook with a charitable eye many defects I have manifested during my long sojourn in this distant land; and this makes your address the more acceptable.

"It would be impossible for me, in anything like a reasonable space, to remark on the various topics touched upon in your most beautiful Address.

"Be assured, then, that I value this Testimonial of your good will more than the riches of this world.

"You will, I humbly trust, remain firm in your conviction of the Catholic truth. But, whilst standing thus firm, you will never allow an unkind or uncharitable word to escape your lips, even to those who may judge harshly or unjustly of you on religious grounds, nor omit showing on all occasions your willingness to render kind and charitable acts to your neighbours and fellow colonists. I know you will be much tried, from time to

time, by having false and mischievous and offensive tracts placed in your hands—it may be by well-meaning, but certainly by mistaken, people— tracts written by those who seem to overflow with all the bitter spirit of the Pharisees of old. Whoever reads the New Testament with care, must be struck with the accuracy this present generation of Pharisees is described by our Blessed Lord. Believe me, the spirit evinced in these publications frequently defeats the object aimed at. I could give striking instances in proof of this.

"During my absence from you, be assured, my daily prayers shall be poured out at the foot of the Cross for you and yours, And, confiding in the affections of your hearts, I shall trust that I shall not be forgotten when you address Him who will ever listen to the prayers of those who crave His blessing, in the name of His Adorable Son, Christ Jesus, our Lord."

Mr. ROPER next came forward and read the following address from the Catholic Young Men's Association :—

"*Address of the Catholic Young Men's Society, to the Right Reverend* ROBERT WILLIAM WILLSON, *D.D., Bishop of Hobart Town, on his leaving the colony for Europe.*

"MY LORD,

"The Brotherhood of the Catholic Young Men's Society beg to express their hearty concurrence with the sentiments of love and respect expressed in the address presented to your Lordship from the entire Catholic body.

"But they would be wanting in duty to your Lordship, if they did not take this opportunity of expressing their reverence to you as their Patron and Founder, as well as gratitude for the many favours received from you by magnificent contributions to the funds of the Society, and valuable presents of books to the library thereof, never forgetting the constant and deep interest your Lordship has ever manifested in the progress of the Society.

"The Brothers take the liberty of expressing their deep sorrow that you should be under the necessity of leaving them, and they can only hope that Almighty God will in His goodness speedily restore you to your sorrowing people, with renewed strength and health, to continue your ministry of charity amongst them.

"The Brotherhood pray that your Lordship may have a happy and prosperous voyage, and humbly hope the Catholic Young Men's Society will have an occasional remembrance during your daily ministrations at the altar of God in the distant land to which you are going.

"Signed on behalf of the Society,

WILLIAM HALL, D.D., V.G., President
JOSEPH ROPER, Vice-President

MARTIN DUNPHY, Hon. Sec.	THOMAS SCOTT
MATTHIAS P. DOWLING	JOHN SUMNER
THOMAS S. GIBSON	MARTIN FLANAGAN
EDWARD MULHALL	MICHAEL P. AHERNE

Members of the Committee."

The Bishop read the following reply :—

"*To the Members of the Catholic Young Men's Society, Hobart Town.*

"MY BELOVED FRIENDS,

"With deep satisfaction I receive your kind and affectionate address.

"In your society, I take a lively interest, and it always gratifies me when I hear of an accession of new members.

"With a library of useful and excellent works, both religious, historical, or scientific, all who wish to improve the mind, and acquire that amount of knowledge necessary to fit a man to go through life with profit and pleasure, can accomplish that most desirable object.

"Before concluding, allow me to recommend to your kind and earnest attention, the school on Sundays for boys. This is a most holy and useful work, one that, with proper dispositions, will bring blessings from Almighty God upon you.

"That your society may increase and prosper, is a wish the nearest to my heart."

The Bishop then gave his blessing to the assemblage, and the proceedings terminated."

At noon, on the following day, a deputation of gentlemen waited upon the Bishop, at his residence, Macquarie-street, for the purpose of presenting the address adopted at the public meeting in the Alliance Rooms. Among the Protestant gentlemen present were: His Worship the Mayor, D. Lewis, Esq., Hon. Captain Langdon, H. S. Macdowell, Esq., Fielding Brown, Esq., Hon. J. M. Wilson, A. Morrison, Esq., Hon. W. E. Nairn, W. Tarleton, Esq., B. T. Solly, Esq., R. Lewis, Esq., Messrs. D'Emden, Hull, J. Dunn, A. B. Jones, Justin Browne, Jas. Gray, E. J. Manley, and J. Whitcombe. His Lordship having received the deputation, D. Lewis, Esq., advanced and made a few complimentary remarks, by way of introduction to the reading of the address, and at the conclusion of the address itself, the venerable Bishop, who appeared much affected by this spontaneous expression of friendship from Protestant gentlemen of position, said, in reply—"My friends, I feel that I could not trust myself to address you in the terms that I could wish. I therefore hope that you will excuse my weakness and permit me to read to you an address (probably too long), but expressive of my feelings towards you on this trying occasion. Perhaps old age may cause me to feel greater weakness than I might have done in former times, but I assure you I do feel most intensely this manifestation of good will on the part of those, who, from their position, talent, and virtue, are best fitted to judge of the merits of those whom they address." His Lordship then read his reply as follows :—

GENTLEMEN,—Cold would be the heart of that man that did not glow with gratitude and joy on receiving such an address as *you* have honoured me with.

It would be impossible for me to express what I feel on this occasion. To enjoy the good-will of my fellow-citizens, and fellow-colonists, after a residence of nearly twenty-one years—to enjoy the good-will of so many who, from their position and ability, are certainly the best fitted to estimate the character of anyone—to enjoy the good opinion of so many for humble exertions of a public nature, is a subject of deep gratification and sweet consolation, and will be so for the remainder of my days.

This public testimony in my favour I value, be assured, infinitely more than any earthly title that could be conferred on me, however exalted might be the individual who bestowed it; or however numerous might be the body of men who wished to pay me a compliment. But to be commended by you for endeavours made to relieve suffering humanity is indeed most honourable in you, as it proves that, although engaged in the various pursuits of life, you are not unmindful of the sufferings of your fellow men, whether in bondage for errors committed, or deprived of liberty from infirmity of body or mind.

You are pleased to refer to my efforts to ameliorate the condition of those in bondage in regard of penal discipline. Perhaps you will permit me to observe that in my visits of duty to the various penal establishments, at the early part of my residence here, I was of opinion many of the practices regarding the discipline, were at variance with the principles of justice and humanity; and, moreover, productive of great evils not only to the unhappy men in bondage, but, as I believed, to the colony at large—I allude to the constant infliction of corporal punishment. I hesitate not in saying, that the fruitful source of absconding and bushranging chiefly arose from the infliction of corporal punishment. Men oftentimes, perhaps erroneously, judged the punishment they had received had been dealt out to them unjustly, or with undue severity, and with lacerated bodies and fretful minds, yielded to the temptation to abscond. Generally with no definite object before them, they wandered until hunger and other inconveniences pressed hard upon them to enter the houses of the colonists, and frequently commit acts of violence, and alas! too often to take life.

This system of punishment, I am convinced, so degraded the comparatively good man, that he became bad—and the bad man it made worse. I am in a position, were it necessary, to give the name of one station, where the residing magistrate and superintendent subjected an unfortunate man three times in one morning to this dreadful scourging!

In 1845 and 6, I endeavoured all I could to induce men of influence to see things in the same light as myself. One gentleman in particular, having charge of a very large penal establishment, with a firm and independent mind, happily became convinced that corporal punishment did not produce the good effect many looked for; and circumstances placing him for a time, in

1846, in a position to extend his influence,—from that time, I think, may be dated the rapid cessation of that mischievous and odious system of convict discipline. And what was the result in a social point of view? Let any one examine the records of the Supreme Court as to the number of capital punishments for acts of violence committed by absconders from 1846 to 1853, and, I think, that he will conclude, that almost in proportion as corporal punishment ceased, in proportion the lives of the colonists became secure. (It should be borne in mind that from 1844, and for some years after, not less than thirty thousand persons in bondage were located in Van Diemen's Land).

I may also mention that strong efforts were made from time to time, in some penal stations presided over by men whose only notion was to rule with a rod of iron, to use the tube gag (a barbarous and illegal mode of punishment), and also the ring-bolt; equally illegal. It is, however, gratifying to be able to state, that no representation was ever made to the proper authorities, without redress being given. Sir William Denison's peremptory command was sufficient for that, at least in Van Diemen's Land.

And here I think it only an act of justice to express my admiration of the administration of penal discipline as carried out by the present Comptroller-General of Convicts. With a firm, a consistent, and proper desire to maintain convict discipline, there has ever been a just and humane feeling not to stretch it too far, when a reasonable doubt arose as to its propriety. Men undergoing solitary confinement, or long sentences in what is termed "separate treatment," require careful watchfulness, lest the mind as well as the body become impaired; and whenever cases seemed to require alleviation, the most ready and kind attention was at once paid to them.

The entire change in the treatment of the Insane at Port Arthur (about 90 in number) under the present Comptroller, is also worthy of all commendation. With a due regard to economy, attention has been given to those reasonable requirements even insane convicts, in common justice, are entitled to.

With regard to the treatment of the Insane, circumstances long before coming to this far-off land brought me to observe the treatment of that helpless class of our fellow-beings under the old system, and also under the new or improved method of management. Until 1858, I was not eligible to act as Commissioner at New Norfolk, being neither a medical man, nor a magistrate. The act that passed (I think) in 1858, removed that disqualification, and the Governor was pleased to appoint me a Commissioner.

It is true, that from the time of my arrival in the colony, up to the time I took my seat at the Board of Commissioners, whenever I visited that institution, I left it with melancholy feelings on account of its gloomy and prison-like construction. It is *most gratifying* to be able to state, that no men can evince a

more earnest desire for the comfort and well being of that unfortunate class placed under their protection, than my fellow commissioners, and, with these gentlemen, I would beg permission to include the kind-hearted and excellent surgeon superintendent, who is rendering very important services to the colony.

In conclusion, again, I wish to express my deep sense of gratitude for the most valuable document it has ever been my lot to receive. It will be treasured by me till death. It will, if possible, increase my anxiety for the welfare of beautiful Tasmania, it will cheer me in declining years should Divine Providence prevent me from returning to those I value, and revere so much. And you, gentlemen, who have conferred upon me the additional honor of presenting it, I shall ever remember with sentiments of deep gratitude, pleasure, and respect.

The deputation then withdrew.

CHAPTER XII.

LAST VOYAGE TO ENGLAND.

For some days previous to embarking in the Percy, the Bishop was far from well, and the exertion of receiving and replying to the addresses had rendered his weakness more than ever apparent. Those kind friends who watched around him were not without great anxiety as the moment came for his departure, but to all the expressions of doubt as to his fitness for so long a voyage, the venerable Prelate replied in so cheerful a manner that they tried to persuade themselves that all would be right, and having specially engaged the steamer Cobre for the occasion, they accompanied His Lordship in great numbers to the Percy, anchored in the stream. At 6 p.m., on Monday,

FEBRUARY 27TH, 1865, THE BISHOP EMBARKED,

And the sorrowful leave-taking followed. To all he appeared cheerful, but his emotion could not be concealed when parting with his priests, whom he had for so many years lovingly ruled, and who regarded him with such unmistakable affection. To these also he had at last to say adieu, and as soon as the visitors had returned to the Cobre, preparations were made for the departure of the Percy, and Bishop Willson's farewell to Hobart Town was wafted time after time from the ship.

His voyage began auspiciously enough, and for some weeks His Lordship appeared to enjoy the bracing sea-breezes, but, one morning, when near Cape Horn, it was noticed that he did not appear on deck at the usual hour, and as this was the first time his cheerful countenance had been missed, one of the officers of the ship knocked at his cabin door. Receiving no reply to his enquiries, he opened the door and found the venerable Bishop lying prostrate, evidently struck down by paralysis. The greatest alarm was felt by all on board, and every care and attention was given, in the absence of a medical man, by the Captain, officers, and passengers to the afflicted Prelate. The end of such a voyage was anxiously looked for, and the grief of his relations who met him at Blackwall, in June, was indescribable when

they beheld him in so helpless a state. He was carried out of the ship, and medical aid procured without delay. He so far recovered the use of his limbs that, within six months after his landing, he walked nearly two miles at one time, with the help of his man-servant. He was, however, never able to celebrate Mass again, nor to read or write, beyond signing his name. As soon as he could travel with less discomfort, he proceeded very anxiously to his dear Nottingham, there to spend the remainder of his days. The good people of the city rejoiced to see him, and, after High Mass, on Sunday morning, the following address was presented in the Instruction Room, at the Presbytery, by Mr. Geo. Shepperly :—

"To the Right Reverend Robert William Willson, First Bishop of Hobart Town, Tasmania.

With the liveliest feelings of joy we had been for some months anticipating the arrival of your Lordship on the shores of England, when we were saddened by the news which reached us of your infirm and enfeebled health. The particulars which we have since heard of a long and distressing voyage, in your prostrate condition of body, have filled us with the deepest sympathy towards you in your afflictions.

After some time spent in anxiety and suspense, we became cheered with the hope that we might have the happiness of seeing you again, and that, as soon as you were able, you would undertake the fatigues of a journey in order to revisit the scene of your earlier labours. Our desires have been realised sooner than we could have expected.

Your presence amongst us on Sunday, the 21st anniversary of the dedication of St. Barnabas, has filled us with the deepest emotions, and is an event which cannot easily be forgotten.

We, the Catholics of Nottingham, are anxious to take the earliest opportunity of expressing the joy we have experienced in seeing you again.

It would be needless to say how our joy must necessarily be mingled with sorrow on the consideration of your present bodily infirmity.

Your presence brings back to us recollection of other days, when you lived among us, cheering us in hardships, advising us in doubts, and comforting us in time of sorrow. Since that time a generation has nearly passed away, and though many who once knew you are no more, and comparatively few of those who had then the pleasure of your personal acquaintance now remain, yet your name lives and flourishes amongst us as fresh as ever, and is, and has been a household word for these past years with our children, and with others, who, till now, had never seen your face.

No wonder that your name should live and be cherished in the hearts of those who are conscious that they are enjoying the fruits of the good seed which your hand had plentifully scattered.

We believe that we, as Catholics, have for years past experienced a degree of liberality and friendly consideration from our fellow-townsmen, who differ from us in religion, rarely met with by our co-religionists elsewhere, and that this is to be very much attributed to the spirit of universal charity and conciliation, to the public active benevolence which, in times past, you showed to all without distinction of creed or party.

We are not unmindful that the Cathedral of St. Barnabas, the pride of the Catholics of Nottingham, and perhaps the noblest religious edifice raised by Catholics in modern times in England, was mainly the result of your zeal and influence: you saw the glorious fabric rise out of the earth : you saw the topmost stone placed on its highest pinnacle : but before the sacred edifice had received its crown of consecration you had been called away, and had reached the other side of the earth, the new scene of your apostolic labours.

We have lived, as our children will, in the enjoyment of the fruit of your labours, but not unmindful of them.

Many are the thoughts and recollections which crowd upon our minds, more than we can give utterance to.

We beg of your Lordship to accept this feeble and imperfect expression of our feelings.

We are encouraged in thus venturing to address you by the belief that many of our fellow-townsmen, though not of our creed, will appreciate and approve the desire we have to approach you, to express our feelings of respect.

We present this address to you in this private manner, as we believe this will be most agreeable to you in your present state of health.

We sincerely pray that your health may be restored, if such be God's will.

We know well, whatever years of life and strength may be in store for you, that your remaining energies will be employed in the furtherance of the same great objects on which they have ever been expended.

We pray that the labours of your active manhood may be crowned with a peaceful and serene old age.

In conclusion, we beg your Lordship's blessing for ourselves and all belonging to us, and a frequent remembrance in your prayers.—We are your Lordship's humble and obedient servants, etc.

His Lordship thanked them very feelingly for their kind and affectionate address ; and during the few months spent among them, before leaving for his Eternal Home, many old friends had opportunities of conversing with him. His Lordship's successor in the See of Hobart Town, the Right Rev. Dr. Murphy, also paid a visit to Nottingham, in order to confer with him on diocesan affairs. His flock in Tasmania were saddened by the intelligence that their beloved Bishop had been prostrated by so severe an *illness, and many* fervent prayers were offered up to the Throne *of God for his* restoration to health; but the days of his

pilgrimage were drawing rapidly to a close, and he prepared with resignation for the end.

In the Pastoral for Lent, 1866, the Very Rev. Dr. Hall, Vicar-General, announced to the Catholic body throughout the colony, that there was no hope of ever seeing Bishop Willson again in Tasmania. "We parted from His Lordship," wrote the Vicar-General, "with the deepest feelings of affection and regret; we heartily wished him a safe voyage, a happy meeting of his old friends, and a speedy return to us; but only a few days had passed away, and he was laid prostrate, during the remainder of the voyage, by a severe paralytic stroke. I am happy to say that His Lordship's health is much improved; but, from his age, and the nature of the attack, we cannot indulge the fond hope of seeing him again amongst us in Tasmania." This announcement made many a heart sad, and addresses were immediately drawn up and forwarded to His Lordship by the clergy and laity of the diocese. The reply to that of his priests was to the following effect:—

"To the Clergy of the Diocese of Hobart Town.

My Reverend and very dear Brethren,—If the account of the severe illness with which it has pleased Almighty God to visit me, sensibly affected you, most truly I can say that the record of your sympathy and affection, conveyed in the address you have so kindly forwarded, and which reached me a few days since, has sensibly affected me, and far more, indeed, than I am able to express.

To the will of God I need not remind you, my beloved brethren, it is our duty, and will be our privilege to bow; and while that will is so clearly manifested in my case, as to preclude the possibility of my resuming among you the responsible position to which he had called me by his Vicar on earth, the remembrance of my intercourse with you, and of the consolation which amid many arduous and trying duties your devotion to your sacred calling, and your affectionate attachment to myself ever gave me, will, while memory holds its place, never pass from me.

Need I add that though absent in body, I am still present in spirit among you, I may say daily. My prayers shall never cease whilst the faculty of prayer, however feeble it may be, remains for the diocese to which you belong, for my successor, its now spiritual head, and for all, and each of you; and that when our course is finished on earth, we may meet in that better and heavenly world, to which all our cares, for ourselves and for others, should ever be chiefly directed.

Farewell then, my reverend and very dear brethren, never forget me, as I believe you will not, in your holy sacrifices and prayers, and be assured of the heartfelt sincerity with which I subscribe myself,—Your affectionate friend and servant in Christ,

Nottingham,
June 25th, 1866."

✠ R. W. WILLSON,
Late Bishop of Hobart Town.

The address of the laity ran as follows :—

"To the Right Reverend Robert William Willson, D.D., Bishop of Hobart Town.

My Lord,—With feelings of profound regret and the deepest sorrow, to which we are quite unable to give adequate expression, we have received the announcement from our much loved Pastor, the Vicar-General, of your inability to resume the duties of the Episcopal office in this diocese.

When we bade you a sorrowing adieu on your departure for England, we humbly and fondly clung to the hope that the change, and total rest from your arduous labours, might have the effect of restoring, to a sufficient extent at least, your health and strength, to enable you to return again to us, your loving and devoted children, and comfort us for some time longer with your holy ministrations.

It has, however, pleased God, who chasteneth those whom He loveth, to ordain it otherwise; and though the separation be painful in the extreme, still we bow to His most adorable will.

We beg most affectionately to express our unabated sentiments of love and veneration for you, our first Bishop, and our deep sympathy in the sufferings and afflictions with which you have been weighed down,—and we fervently pray that the years which may yet be allotted to you of your earthly pilgrimage, may be passed in bodily comfort, and perfect ability to contemplate and prepare for the passage to Eternity.

We are confident that you will never cease to regard with loving solicitude your Tasmanian children, and that our spiritual and eternal welfare will never be forgotten in your daily orisons.

Your name, and the remembrance of your ministrations, will ever live and be hallowed amongst us; and our children, and children's children, shall be taught to speak of our first Bishop with the warmest affection, and the deepest veneration.

It affords us the greatest pleasure, and we are sure will be most gratifying to your Lordship, to know that these feelings are fully endorsed by our fellow-colonists of all denominations.

We have authority from the greatly respected representative in this island of our beloved Queen, His Excellency the Governor, Colonel Gore Browne, to associate his name, in the very warmest terms, with this expression of our sentiments towards you.

Whenever it shall please the Giver of Life to summon you to your eternal home, although we confidently believe you will, still we fervently pray that you may, enter the 'abodes of good men made perfect,' with the glorious welcome, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'

Adieu, beloved Bishop; and that we may all meet you again 'where the wicked cease from troubling, and the weary are at rest,' is the farewell prayer of

Your Lordship's loving and ever-devoted Flock."

The very feeling reply, dictated by His Lordship, and signed *by him only* five days before his death, was as follows :—

"My late much beloved Flock, the Catholics of Tasmania,—I thank you from the depth of my heart for your address, so full of Christian sympathy and affection, received a few days ago. It has pleased (as you justly observe) God, who chastises us for our good, now to separate me from you; never to resume that charge over and among you, which, notwithstanding so many arduous duties, and not a few great trials, was full of rich consolations. Of these consolations not the least was the good hope I was able to cherish that the ministrations of our holy religion were becoming yearly more and more valued by you, and that an increasing number was able to look forward, through the sorrows and cares of this life, to the rest that remaineth for those who obediently serve, and lovingly fear, God. It was the endeavour, alas! too often feebly carried out, to produce with the Divine blessing this good result, that directed and sustained me while among you, and it will be a very great joy to learn, so long as life is granted me, that this same result advances. You live and ever will live in my heart's warm affection. The memory of the years passed among you will continually recur, and while withdrawn (such is the will of God) from all the active, and, almost all the sacred duties of my holy calling and office, will remind me, if indeed I could ever forget, to present you, your children, and households, with your cares and wants, before the throne of the Most High. May He bless, guide, keep, and help you, and in your careful attendance on the means of grace, with which in His Holy Church he has favoured you, daily prepare, each and all of you, for 'the land that though far off, is the heavenly home of the faithful.'

I need not say that it has added not a little to the value of your address, and the comfort it has afforded me, that His Excellency the Governor, Colonel Thomas Gore Browne, has been pleased to associate his name with yours in the kind sentiments it expresses towards me.

Adieu, my beloved flock, and believe me to be your affectionate friend and servant in Christ.

Nottingham, June 25th, 1866." (Signed) ✠ R. W. WILLSON, Late Bishop of Hobart Town.

Some months previous he had officially resigned the Bishopric of Hobart Town, and in the Consistory held in Rome on the 22nd June, 1866, it was announced that he had been translated from the See of Hobart Town to that of "*Rhodiopolis*," *in. part. infidel.* It was in this same Consistory that the late Cardinal Cullen, and four other Cardinals, were decorated with the Roman Purple.

CHAPTER XIII.

HIS DEATH AND OBSEQUIES.

The end of this holy and eventful life was now at hand. He made all due preparation for that awful moment on which an eternity depends, for as he had frequently reminded his flock that it was a "terrible thing to fall into the hands of the Living God," so, we are told by the Bishop of Birmingham in the funeral oration, he was constant and fervent in praying for grace as that last moment drew nigh. "He settled down," says Dr. Ullathorne, "where naturally his heart was attracted, among his old flock, in the midst of his old friends. And here he died at last among those whom he had loved so well, and who were really the children of his heart and of his prayers. There is one in this town who had the privilege of serving his first mass when Bishop Willson came here in the year 1825, one whom he himself led to the priesthood; and he was with him in later days before he expired. They communed together; the deceased prelate opened his whole heart, and the incident was extremely touching. He had settled all his affairs, for he had an anticipation that God would call him before long. He dictated all the letters that he thought it expedient to write to his old diocese, and he pursued the same course of spiritual duty that he had followed all along. Although he had no longer the power to read, and had not the memory of past things, his mind was quick and keen as ever as to things present, and he attended to his duty as usual. He would have the Meditations read for him every night before he went to rest; he would have the Meditations read for him again next morning; then he had read for him a chapter in Scripture; next the life of the Saint of the day, and then a chapter of the Imitation of Christ. His friend entered his room the night before his death and found him immersed in prayer, and as he had entered quietly and unobserved, so quietly and unobserved he departed. A solemn compact was made between the deceased prelate and myself thirty years ago, that when we were engaged in the sacred Office we should each remember the other. I have observed my part of the compact, *and I believe* my deceased friend observed his. And now there

come to me from the very depths of eternity those words of consolation, 'Blessed are they that hunger and thirst after justice, for they shall be filled; blessed are the merciful for they shall obtain mercy, and blessed are the peace-makers for they shall be called children of God.'"

Further particulars of the good Bishop's death were given in a private letter written by a relative to the Vicar-General of Hobart Town, and as they were published in *The Mercury*, they may appropriately be inserted here. "It is consoling to think he (the Bishop) was at Mass, and also received Holy Communion on SS. Peter and Paul's, the day before his death. The attack seems to have simply resulted from indigestion; it was followed by violent sickness, and this by apparent relief, so much so, that the doctor, Mr. Wright, saw no reason to look for death so soon. This, however, occurred soon after 8 o'clock in the evening, the stroke having come on soon after the Bishop had sat down to dine, about 2 o'clock. Though speechless all the time, it is thought by the friends who were soon around him, that he recognised some of them. The Reverend Mr. Sibthorpe happily came in and anointed him two hours before the last moment. It is not for me now to speak of the sympathy of all who knew the Bishop in any way, and the marks of love and respect his death has called forth; we may reflect on how a certain part of the happiness he looked forward to has been realised, though during a few months only. His own feelings have been, it seems, more and more turned from this world, and we now see proofs of an idea that his time was probably not to be long; various little preparations having been made, letters and confidential papers burnt, and measures taken to provide for a sudden departure."

THE FUNERAL OBSEQUIES

were attended by a great number of friends, and were celebrated in that Cathedral of S. Barnabas which he had built, and in which his holy remains are interred. The *Nottingham Daily Guardian* of July 9th, 1866, gives the following account of these last sorrowful ceremonies:—On Thursday morning a Pontifical Requiem Mass was celebrated in the church of St. Barnabas, for the repose of the soul of Dr. Willson. The celebrating Prelate was Archbishop Polding, of Sydney, the metropolitan of the deceased. The assistant priest was the Very Rev. Provost Bagnall; the deacon, Very Rev. Canon Griffin; sub-deacon, Rev. T. Revill; and the master of ceremonies, the Rev. J. Harnett. The following prelates were in attendance:—Dr. Roskell, of Nottingham; Dr. Ullathorne, of Birmingham; Dr. Brown, of Shrewsbury; Dr. Amherst, of Northampton; the Right Rev. Abbot, of St. Bernard's Abbey; also the following clergy—Rev. Canon Mulligan; Revs. R. W. Sibthorp, Father Speakman, W. Brown, E. Smith, W. Blackman, A. M'Kenna, Father Augustine, Father Luke, H. Dale, and William Bond. The choir sang a Gregorian Mass, adapted to the occasion, accompanied

by the organ. They chanted, with much solemnity and devotion, the "Dires Iræ," that most inimitable symbolism of the day of judgment. Mass being concluded, Dr. Ullathorne delivered a funeral sermon, and alluded to the most touching incidents in the life of Dr. Willson. At the end of the discourse the Absolutions were given by the four assisting bishops. Then the procession moved towards the crypt and formed themselves into two rows, awaiting the body. After the usual prayers for the dead, the corpse was lowered into the crypt. The prelates and clergy then retired. The congregation was very numerous; all present were dressed in mourning, and the church was draped in black. The Right Rev. Dr. Ullathorne, Roman Catholic Bishop of Birmingham, when walking to the pulpit, was preceded by the Rev. C. Sibthorpe and an acolyte, the former of whom stood on the steps of the pulpit during the sermon. The Right Rev. prelate took for his text the tenth verse of the 10th chapter of the Book of Wisdom :—"Wisdom conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours." Forty years, he proceeded to say, have passed away with their joys, their sorrows, and their histories, since the venerable man whose spirit has passed to God, and whose mortal ashes lie smouldering beneath that pall, stood himself in the freshness of life, and heard those words uttered as the text over the prelate whom he honoured as his own spiritual father in God, and the words which were selected by the bosom friend of the departed prelate as the fittest to pourtray the character of his holy father in Christ, Bishop Milner, I have selected because I do not know that in the pages even of Holy Writ I can find in a more compressed form a more perfect portraiture of the character of him whom we have just lost. Whether I consider him as the former pastor, and indeed the veritable founder of his flock, or whether I regard him as having laid the foundation and upreared the superstructure of this Cathedral, or whether I look upon him as the first Bishop of Hobart Town, as the father and even the affectionate brother of tens of thousands of the miserable, or whether I consider him as one who still reigns in the hearts, not only of those here who owe to him, under God, their knowledge of the truth, but also of those thousands at the other extremity of the Globe, who, three months after this, will begin, to raise their funereal wail, I find his character in every respect admirable. Ere I venture on the solemn duty which has been laid upon me, as one of those who knew him intimately well, and as one who, indeed, was mixed up with the fortunes and the successes of his life—before I enter upon the duty of dilating upon his character, and of bringing forth the salient incidents which marked the term of his life, it behoves me to express the emotion that moves *my own heart*; for it seems to me as if he, in his living spirit, *stood before* me ready to rebuke me with gentle rebuke were I

to introduce in any manner, by drawing from my own subjective imagination and fancy, characteristics that were not his own, or were I to say of the dead more than ought to be said to edify the living." Bishop Ullathorne then proceeds to give those interesting details of the life of the deceased prelate which have already appeared in these "Recollections," and sums up his character in these words :—"The basis of his mental character was great good sense, great justness and honour, and great humility of heart. He was pre-eminently a just man ; just in his views, just in his actions, and just in his judgments."

The sad intelligence of the death of the first Bishop of Hobart was received in Tasmania on the 12th September, by His Lordship's successor, Bishop Murphy, who was at that very time in company with several priests and laymen marking out the site for the Presentation Convent adjoining S. Mary's Cathedral. All knelt and reverently recited the *De Profundis* for the eternal rest of him who had often paced those grounds in his anxiety about the Cathedral. Many a heart was saddened next day when the obituary notice appeared in the colonial press, announcing that "Dr. Willson, formerly Bishop of Hobart Town," was no more.

A Solemn Requiem Office and Mass was celebrated for his eternal repose in St. Joseph's Church, by his successor in the See of Hobart Town, the Right Reverend Dr. Murphy, attended by a great many of the clergy and laity of the city and country districts. His Lordship spoke very feelingly of the deceased prelate just before giving the absolution *super tumulum.*

As it was not possible to give the mortal remains of the first Bishop of Hobart Town a resting place in his own diocese, where a monument might perpetuate his name, it was decided to erect stained glass windows in St. Mary's Cathedral and St. Joseph's Church, Hobart Town, to the joint memory of the Bishop and his Vicar-General, Father Hall. Messrs. Hardman and Co., of Birmingham, were commissioned to execute these memorials, which are every way worthy of the establishment of that well-known firm. The Cathedral window is erected in the chancel, and was unveiled with great ceremony on 22nd Sept., 1869, before a large congregation, including members of various religious denominations by whom the name, the memories, and the virtues of our late lamented Bishop and his zealous and hardworking Vicar-General are justly venerated. Immediately before the High Mass *coram Episcopo*, which was celebrated by the Rev. Charles P. Woods, surrounded by the majority of the priests of the diocese, the veil covering the window was drawn aside and the rich tints were seen to great advantage. The following description of the lights is taken from the *Catholic Standard* of September, 1869, and was furnished by H. Hunter, Esq., an intimate friend of both Bishop Willson and Father Hall, who also superintended the ordering of the window from England and its erection in the Cathedral :—

"The window is one of great architectural beauty, consisting of five lights, the head being filled in with tracery of very pleasing design. The subjects given in the glass are as follows: In the centre light, the Crucifixion; on one side are the Annunciation of the Blessed Virgin Mary and the Nativity of our Blessed Saviour; on the other His Resurrection and Ascension; the tracery in the head of the window contains paintings of Angels bearing implements of the Passion, and scrolls with suitable inscriptions. The subject in each light is shown as within a niche, and the canopies over are magnificently enriched and coloured. In the lower portion of the centre compartment are placed the arms of the late Bishop, on a shield supported by Angels and surmounted by a mitre. The representation of the Resurrection is to us quite a new conception of the subject. Instead of the usual figure of our Blessed Saviour rising from the Tomb, and the confusion caused thereby among the soldiers who were guarding the place, we have the holy women who wished to embalm the body of their beloved Master, but upon entering the sepulchre they find an Angel seated there who tells them, 'He is risen; He is not here; behold the place where they laid Him.' . . . There is great freedom and grace displayed in the drawing of the various figures, with an entire absence of those stiff and conventional attitudes and gestures which so frequently are permitted to mar the beauty of such works. The colours are charmingly blended together, and their richness produces an effect truly wonderful. The refined and delicate conception of the subjects, the soft and chastened outlines and the beautiful shading of the folds of the drapery with the lovely tints and shadows in the white portions of the glass, cannot fail to arrest the attention of the most casual observer, and create a feeling of astonishment at the wonderful perfection which has been attained in this glorious art.

"Across the bottom of the window the following inscription is inserted in the stained glass:—'In memoriam Illustrissimi ac Reverendissimi Domini Roberti Gulielmi Willson, D.D., primi hujus Dioccesis Hobartoniensis Episcopi, qui Nottinghami in Anglia, obiit die xxx. Junii, anno salutis MDCCCLXVI., ætatis suœ vero LXXII.: necnon Admodum Reverendi Domini Gulielmi Hall, D.D., ejus per xxii. annos Vicarii-Generalis, qui die xvii. Julii ejusdem anni, Hobartonii e vivis migravit annos lix. natus—Hoc grati animi monumentum Clerus et Fidelis Populus Dioccesis Mœrentes Posuere.'

"An additional interest is attached to the window from the fact of the various subjects having been originally suggested by the late Bishop Willson; for amongst his Lordship's papers was found a sketch of the window, with the names written by his own hand of the sacred mysteries he wished to see represented. The idea of making it a joint memorial of the Bishop and his Vicar-General arose from the circumstance of *the two dignitaries* having come to the Colony together in 1844,

having lived and laboured together here for so many years, and from the remarkable coincidence that although at the time of death they were separated by so many thousand miles, one was called away from this world only seventeen days before the other."

After the first Gospel had been sung at the High Mass, the Right Rev. Bishop Murphy delivered the dedication sermon, taking for his text the verses 1st, 7th, 8th, and 9th of the 111th Psalm. The discourse was very impressive and affecting. His Lordship, in the course of his remarks, said that though the window was a fit ornament to the Cathedral, because nothing is too grand for the place where dwells the Lord of Hosts, yet it was not to be looked upon only as an ornament but as a memorial erected to commemorate the names and virtues of two high dignitaries of the Church, who had founded that building and propagated religion in Tasmania. He spoke of the happiness reserved for the just, referring to a portion of his text, "the just shall be in everlasting remembrance," and expatiated upon the virtues possessed by his departed brethren. He observed that, full of tender compassion for the poor, they scattered their charity abroad right and left, and, as the text said, they would receive the reward of justice. The description of the just fully accorded with their character. That they walked with God was fully shown by their endeavours to fulfil the end of their vocation, by practising the virtues proper to their station, by preaching the Word of God in season and out of season, and by converting sinners and those who had unhappily strayed from the Church. The fruits of their work were the many elegant churches in the diocese that would be an ornament even to the Old Country. He did not wish to enter into the history of the two men whose deeds they had met that day to commemorate, but he wished to mention that they both came out to this Colony together; while here they worked together loyally and faithfully in the arduous labour of laying the foundations of a new church—the difficulty of one was the difficulty of the other, the joy of one was the joy of the other—when success crowned their efforts, and when it pleased God to remove them from this sphere and transport them to the regions of the eternally blessed, He took them within a few days of each other.

The Memorial Window in St. Joseph's Church, which was the Pro-Cathedral of Bishop Willson during his whole episcopate and the church where Father Hall constantly officiated, was erected in January, 1871, as a joint memorial of these two great ecclesiastics. It comprises two large lights divided into four compartments by the initial letter of St. Joseph's name, and each compartment contains an incident in the life of this holy Patriarch,—viz., the "Espousals with the Blessed Virgin," the "Nativity of our Lord," the "Presentation in the Temple," and "Joseph's Dream." At the bottom of the lights are portraits of Bishop Willson and Father Hall; the former with the inscription

"Sancta Maria Immaculata, ora pro me," and the latter with the inscription "Sancte Joannes, ora pro me." The tracery light represents St. John the Evangelist, Father Hall's patron saint, in the act of writing the Gospel. The colouring of the whole is very rich, and reflects great credit on the executors. The dedication sermon was preached by the Rev. Thomas Kelsh who referred to the feelings of gratitude entertained by the Catholics of Hobart Town, and by those especially who had for so many years worshipped in that Church, for the many blessings they had received from the late Bishop and Vicar-General, and congratulated them on proving their gratitude by the erection of the beautiful window before them. He exhorted them to perpetuate the memory of Bishop Willson and Father Hall among them by the imitation, as far as was in their power, of the many virtues that ennobled those two pillars of the Church in Tasmania. To assist in securing this, he exhorted them to confide in the patronage of St. Joseph, who was the model for every state of life, and who would assist them to gain the end of their creation, and lead them on by the same virtuous path that had been trodden by those whose memory was specially brought before them that day, and with whom before the Eternal Throne he prayed they might all one day be united.

The memory of Bishop Willson is not likely ever to be lost

IN ST. BARNABAS' CATHEDRAL, NOTTINGHAM,

built mainly through his zealous efforts; for, besides his armorial bearings in the west window, there, in the crypt under the High Altar, rest his mortal remains, covered by a marble slab, bearing the following inscription :—

Hic jacet corpus
ROBERTI GUILELLMI WILLSON, D.D.,
Episcopi Hobartoniensis,
Qui obiit die xxx. Junii, MDCCCLXVI.
Requiescat in Pace.
Amen.

That the good people of Nottingham are true to his memory is clearly shown in the following extract from the letter of a friend who recently paid a visit to his tomb :—"While I was at Nottingham I could not refrain from paying a visit to dear old Bishop Willson's grave, at St. Barnabas' Cathedral, neither can I refrain now from sending you some account of that visit. On the day in question Bishop Bagshawe was keeping the anniversary of his consecration, and there was a gathering of Clergy at the Bishop's house, but a young ecclesiastic very kindly devoted himself to my service, and showed me the whole Cathedral. He told me that only a few days before a gentleman had been there, wishing to be shown Bishop Willson's tomb, and to hear an account of his last work. I wonder who it could have been. My heart was very full as we descended to the crypt, and, beneath the high altar, stood by the tomb-

stone of that holy and apostolic man of God, who had done, in early and difficult days, so good and benevolent a work in our dear Island of Tasmania. Visions of his venerable appearance, his arduous journeys, his charitable Christlike work among the lost, the captives, and the insane, rose up before me, and one could feel that the Apostle's words were true of the good Bishop, "He, being dead, yet speaketh." It was three days after All Souls' Day, and on that solemn day Mass had been specially celebrated at the Crypt Altar for the repose of the Bishop's soul. My guide informed me that the scene had been a very touching and impressive one, as many of the Bishop's old Nottingham friends and spiritual children had come together to kneel around his grave. His memory in Nottingham is indeed fragrant. Seeing a wreath, partly composed of natural and partly of artificial flowers, resting on the tombstone, placed there by loving and reverent hands, I ventured to ask for one of the flowers; keeping a little piece of it, I send the rest to you, feeling sure that you will value it. Over the Altar in the Chapel of the Blessed Sacrament was a crucifix, which had belonged to Bishop Willson. My guide reached it down, and engraved at the back of the cross were the familiar words, 'Hobart Town, Tasmania.' I dare say the crucifix was well known to many of the Bishop's Tasmanian children. You can well imagine how deeply everything connected with this visit went home to one's heart. May this short account awaken in many breasts the memory of many a holy lesson learned in 'the days that are no more,' from the life of the saintly Bishop."

CHAPTER XIV.

HIS VICAR-GENERAL.

Though reference has frequently been made in the course of these "Recollections," and especially in the last chapter to the Very Rev. W. Hall, D.D., the Bishop's Vicar-General throughout the course of his Episcopate, yet it has been thought necessary that the following short sketch of his life should be appended to this memoir, as he was so intimately associated with the joys and sorrows of his Spiritual Chief in the Diocese. From the funeral sermon preached on the occasion of his "Month's Mind," by the late Venerable Archdeacon Hunter, and from other sources several items are extracted that will be of interest to those thousands who revere the memory of the zealous and charitable Vicar-General.

HE WAS BORN IN LONDON,

of Catholic parents, and, at the early age of three or four years, by the death of his father, was left to the care of a widowed mother. Pious and careful must have been the training he received from her for whom he always entertained a great affection. Little is known of his youth, excepting that one of his most particular acts was serving at Mass, and so much did he love this practice that he frequently served three Masses each day. "From a very early age he appears to have had an ardent desire of devoting himself to the service of God in the priesthood. He was sent to a seminary in Paris, where he spent five or six years in close and arduous study. On the breaking out of the terrible Revolution of 1830, he was obliged with other servants of God, to fly from the scene of the troubles religion encountered from the fury of a senseless mob. It was by the aid of a Sister of Charity, who obtained for him the clothes of a labourer, that he effected his escape and saved his life. Persevering in his holy vocation, he soon entered at St. Edmund's College, Old Hall, some miles from London. He there anxiously qualified himself for the work of the Mission. At length, in the words of the Sacred Scripture, 'God anointed *him with the Holy* Ghost, and with power.' To preach His

Gospel, to administer His Sacraments, and to offer at His Altar the Holy Sacrifice of the Mass, was the object of his ambition from his earliest youth. After some time occupied in instructing and preparing others for the Ministry, he was placed on the Mission of Moorfields in a very populous part of London. His work was considerable. He had to attend several prisons, workhouses, and hospitals, in addition to a large proportion of the poor of the neighbourhood. On one occasion he caught the typhus fever from a poor person whom he was visiting, and was for some weeks in imminent danger. From Moorfields he was removed to Islington, in the outskirts of London. As before, he was of increasing service to the Church. In the journals published at the time his name prominently occurs at meetings for the advancement of religion and education. In a most particular manner was his zeal spoken of, whether it were in alleviating the sufferings of the poor, in promoting efforts to extend schools, or in soliciting subscriptions for churches. One magnificent church, which, chiefly by his exertions, had been erected, is, to this day, an ornament to the district where it is situated, and a valuable memento of our late Pastor. On the appointment of our late Venerable Bishop Willson to this Diocese, the energetic Father Hall conceived the idea of accompanying His Lordship. Ever anxious for the honour of God and the good of his fellow-creatures, he felt that duty called upon him to sever himself from every worldly tie, from his relatives, and even from his then aged mother. About the time of his leaving, an influential address was presented to him. In his reply he not only spoke of his pain at parting from his parishioners, but of the urgent requirements of this distant Mission. He appears not to have had much of the goods of this world, as he thanked his friends for the sum of money which they had given him, and but for which he would have been unable to pay the expense of the necessary outfit for his voyage to this colony."

HE ARRIVED IN HOBART TOWN

with the Bishop in 1844, and worked zealously in behalf of religion, his labours for many years being very severe, especially in the absence of the Bishop in 1846-48. In those days also he had much to endure on account of some unhappy misunderstandings and heart-burnings which, by the blessing of God, have passed away. During this period he secured the services of the Sisters of Charity as has already been mentioned. He shared the Bishop's anxiety about the reform of convicts, with zeal and charity visited those condemned to death, and comforted on the scaffold these unfortunate criminals, of whom upwards of fifty in his presence and with his prayers were hurried into Eternity! His extraordinary sympathy for the poor, and perfect forgetfulness of self in the pursuit of charity led him to make any sacrifice and subject himself to any *trouble in order* to serve these representatives of Jesus Christ.

Many anecdotes are told of his charity, how he would order a bed for some sick person, and when nearing the house take the bed himself and dismiss the bearer that the subject of charity might not be made known, and when leaving the sick-room, place a coin under the pillow, that the poor patient's feelings might be spared, or he himself escape the repeated expressions of thanks. His kindness to little children was also remarkable. He entered into their sports with all the earnestness of a child, made toys for their amusement, and was zealous in attending to their spiritual and temporal wants. Whatever relaxation he could have taken away from his labours, "he was ever prepared to give it up, either in hastening to be the mediator between those who were at variance, in leading his flock to love their religion, or in bringing them into intercourse with each other at those social gatherings which he was always assiduous in superintending." The cause of Temperance he had greatly at heart, and by kind words induced hundreds to take the pledge and keep carefully the card or medal that recorded their promise. At the tea-meetings in St. Peter's Hall he proposed the health of Her Gracious Majesty, which as he used to say, though not drunk by them in rosy wine, was quite as enthusiastically received by those who, with a cup of good tea in hand, wished her life and prosperity, and "long to reign over us."

When in 1848 a report was received in the colony, just before the return of the Bishop, that the Austrian Government had played false with his Holiness Pope Pius IX., Father Hall was aroused to protest against such conduct, and on the 28th March called a meeting of the Catholics in Hobart Town, himself in the chair, to express their sympathy with the Holy Father. The resolutions unanimously agreed to, expressed their "abhorrence at the unjustifiable proceedings of Catholic Austria in the Roman States," and the third was as follows :—"That we beg to express to His Holiness our unbounded respect for his sacred person and character, and admiration of his glorious struggle in the cause of rational liberty and national independence, and to assure his Holiness that our prayers shall be offered up to heaven for his long and prosperous reign upon the Papal Throne." An address was also drawn up and subscriptions raised for "His Holiness Pope Pius IX., as a small token of respect from his spiritual children and admirers in Van Diemen's Land." Meetings for the same purpose were held in Launceston, the Rev. T. Butler in the chair, and in Richmond, the Rev. W. J. Dunne presiding, at which the resolutions of the Hobart Town meeting were unanimously adopted.

In the absence of the Bishop in 1854, Father Hall completed the arrangements for the opening of St. Mary's Seminary, in which he took the deepest interest, finding time in spite of his many duties to teach a class in French during the last two years of its existence, and travelling to Victoria in order to collect the many debts due to the Seminary, the majority of

which unfortunately were never paid. His exertions in behalf of the Catholic Young Ladies' School, under the care of Miss Lavers, were greater still, and the other Catholic schools in Hobart Town, both Sunday and weekday, called for special attention from him. He also exerted himself very energetically, with the Bishop, in establishing the Catholic Young Men's Society and the Sisterhood of Mary, and became the President of the former and Director of the latter society.

ON THE 22ND JULY, 1858,

the Young Men's Society gave a complimentary tea-party to their President in St. Peter's Hall. About five hundred persons (among whom were several influential and highly respectable citizens, not members of the ancient faith), sat down to an excellent repast. The Rev. W. P. Bond, President of St. Mary's Seminary, presided on this occasion, and the hall was for the first time lighted with gas. At 8 o'clock the Bishop entered (indisposition having prevented an earlier visit), and was greeted with an unmistakable welcome. Shortly after, the Council of the Society came forward, being commissioned, in the name of the Society, to present their President with an address, and an almost full-length portrait of himself. The address, read by the Vice-President, was beautifully engrossed on parchment, and highly illuminated in the style of the middle ages, by Mr. H. Hunter, architect, and was to the following effect:—

"It is the earnest wish of the members of this Society, to give a public testimony of their love and reverence towards you, their President and spiritual director, and with great pleasure they take this opportunity of doing so.

"More than fourteen years have gone by since you commenced your labours in Hobart Town, and during several of them you were compelled to tread, in company with our venerated Bishop, a very thorny path, which required great fortitude, much patience and prudence, and great humility, to persevere in; but we know that your consolation was in the reflection that your Heavenly Master, the Chief Pastor of Souls, had trod the thorny path before you. We rejoice with you, Very Rev. Sir, that those days have passed, and that you may now look forward with confidence to years of peaceful action, in which, by your indomitable and unflinching-zeal, the welfare of the Church will be more and more promoted.

"As an humble expression of our heartfelt love and reverence, we beg your acceptance of this portrait. Its value consists, in our estimation, that it reflects on canvas, the likeness of one—whose zeal for our eternal and temporal welfare is untiring—whose anxiety to relieve the sorrowful and distressed is constant—and whose heart seems to burn for the spiritual advancement of the 'little ones' of Christ's flock.

"We pray that many years of health may be granted you to *preside over us*, and when it shall please Almighty God to take

you to himself, we hope this portrait will be religiously prized, as a memorial of our first President, and one who, in the discharge of his sacred duty, as pastor of souls, gave himself 'to spend and be spent.'"

[Signed by the Council of the Young Men's Society.]

During the reading of this address, the veil that covered the portrait was removed, and a general burst of applause followed.

The President then gave the following reply :—

"MY DEAR FRIENDS,—No words of mine can adequately give expression to the feelings which fill my heart, almost to overflowing, on this occasion.

"The greatest happiness of a Priest of the Most High here on earth, is, no doubt, after the approbation of Heaven, to possess the confidence of his Bishop—the esteem of his flock—the love and affection of all. Such, I trust, will be my happy lot before I am called from the scene of my labours.

"I have had, it is true, some small share in the pains and trials which sorely afflicted the paternal heart of our venerated Bishop ; but they are now past—peace and goodwill are everywhere to be found. God grant that such a desirable state may long continue. We must now unite hand and heart with our beloved Bishop, and strive to build up the Temple of the Lord in the midst of his people.

"You, my dear friends, members of the Young Men's Society of St. John the Evangelist, lately founded by the Bishop, have taken upon yourselves a most important duty,—that of promoting religion and morality through the flock by your example. Oh, it is a noble task—a glorious undertaking ! And exceeding great will be the reward : '*For those who instruct others unto justice, shall shine as stars to all eternity.*'

"The chief objects of your Brotherhood are so holy, that the Almighty will assuredly bless your efforts :—

"1st. The sanctification of your own souls.

"2nd. The cultivation of the mind by lectures, discussions on approved subjects, reading, &c.

"3rd. The possession of a well-stocked library of sound literature—religious, historical, scientific, and amusing.

"4th. Efforts to instruct the rising generation in Christian Doctrine ; and to rescue all the children you can of your own faith from ignorance and immorality.

"Happily secured by Divine authority from any division on matters of Faith, and having the principles of your Brotherhood constantly before you, tire not—faint not, in the way : look forward to the reward which awaits you, and you will be strengthened to overcome all difficulties and to persevere to the end, remembering those words of your Blessed Lord : '*No man putting his hand to the plough, and looking back, is fit for the Kingdom of Heaven.*"—(St. Luke, ix. 62.) Encouraged as I *now am, I will,* with the Divine assistance, redouble my desires

and efforts to direct and aid you; and I trust I may be allowed to see this Brotherhood flourish in this land.

"However, whether my years be many or few on the earth, they will, I hope, be full of usefulness to you and yours; and when the Almighty shall be pleased to remove me by death from your view, I further hope that this likeness which you have presented to me, and which I shall value much for your sakes, will recall to your minds the Pastor and President who has laboured amongst you, and that you will, in the charity of your souls, breathe that fervent prayer—'May peace be to his soul.'—Your affectionate friend, Pastor, and President,

"W. HALL, V.G.

"Hobart Town, July 22nd, 1858."

At the conclusion, St. Joseph's Band immediately struck up, "We have lived and loved together."

In the course of the evening, the Bishop briefly addressed the meeting, expressing his gratification on this joyful occasion, and particularly for the object that had brought so large and goodly a company together.

In January, 1860, Father Hall obtained leave of absence

FOR A TRIP TO EUROPE,

as a little relaxation after so many years of constant work. He visited Rome and the Holy Land, as well as Great Britain and Ireland, and brought the blessing of the Holy Father and many relics back to his flock in Hobart Town. About this time he was made a Doctor of Divinity by His Holiness. While returning he was afflicted with severe illness at Melbourne, and on his arrival in Tasmania was received with every mark of affection and regard by the Bishop and priests, by Catholics and Protestants alike. He continued to work for the salvation of souls, and when, in 1865, Bishop Willson returned to England, never more to revisit Tasmania, Father Hall made all necessary preparations for welcoming the new Bishop, the Right Rev. Dr. Murphy. He refers to the latter appointment in the Pastoral for 1866 in these words:—"Though weighed down with bodily affliction, his (Bishop Willson's) mind and heart were keenly alive to our wants, and without delay supplied them. Knowing full well the disadvantages under which a diocese exists when deprived of the Bishop, and seeing no chance of his being again able fully to perform his important duties here, the Bishop quickly sought for, and found, and recommended to the Holy See, one to whom he could in all safety intrust his sheep and his lambs. That gentleman, as most of you are aware, is the Right Rev. Dr. Murphy, formerly Bishop of Hydrabad, in India." After giving an extract from the *Cork Examiner*, detailing the successful labours of Bishop Murphy in India, Father Hall concludes, "Although we can never cease to love and venerate our beloved and afflicted Bishop, we shall, nevertheless, give to his coadjutor a hearty and affectionate welcome

to this land of his adoption." This promise was faithfully kept, and when Bishop Murphy arrived he at once understood that the services of Father Hall would be among the greatest boons he could enjoy in his new diocese, and at once appointed him his Vicar-General. This act was highly prized by the Catholics throughout the Colony, and his flock in Hobart Town expressed their joy thereat by presenting an address and testimonial to the Vicar-General on the 22nd May, at a *soirée* given in St. Peter's Hall. His Lordship the Bishop and several priests from the city and country were also present. A committee was appointed to make all arrangements, and Dr. E. S. Hall (Chairman of the Committee) read the address, as follows :—

"*To the Very Reverend* WILLIAM HALL, D.D., *Vicar-General of Tasmania.*

"VERY REVEREND DEAR SIR,—We, the Catholics of Hobart Town, cannot allow the recent changes which have taken place in the Ecclesiastical Government of the Church in this island to pass by without embracing so favourable an opportunity for again repeating—what we have so often expressed—our deep respect and warm affection for you as both our pastor and our friend, a friendship extended alike to the humblest, as well as to the highest, of your flock.

"For more than twenty-one years you were the Vicar-General of our first beloved Bishop, his veritable right hand, when he was present in the diocese ; and when he was absent elsewhere, as far as his authority could be deputed, the acting head of the Church. Indefatigable in all business matters, having the good of the Church in Tasmania in view, you were yet never wanting in any duty required for the welfare of the flock under your own immediate spiritual charge. You could, amid your unceasing avocations, ever find time to listen to the tales of sorrow or destitution of any of your parishioners, while your consolation and relief never were withheld from the deserving. Neither were your good offices confined to Catholics. Any suffering fellow-creature could appeal to you with a certainty of being heard and comforted.

"That the second Bishop of Hobart Town should have so well appreciated your merits as the Vicar-General of his predecessor, and so gracefully have availed himself of your services in the same capacity to himself, is a happy and promising commencement of his Episcopal reign over this diocese. That you should have so promptly and generously responded to the Bishop's wishes, gratifies us beyond measure. That the Clergy of the diocese should unanimously have expressed their entire satisfaction of your continuance in office as Vicar-General, adds much to our pleasure, and would—were it possible—increase our respect for them.

"We feel under these circumstances that we have cause to *congratulate* ourselves, rather than you, upon your acceptance *of the onerous* and exalted position to which you have been re-

appointed. On you will devolve the unceasing labour, the endless anxiety, attached to the zealous fulfilment of so responsible a charge. We, in common with our fellow-Catholics of the rest of the Colony, will reap the benefits.

"May you long continue to labour faithfully in this vineyard of the Lord, and never leave us until summoned to your heavenly reward; and may you be blessed with the conviction that, by the help of God's grace, you have led to the eternal happiness of many souls, is the heartfelt prayer of your devoted and grateful flock.

"As a small token of our esteem and regard for you we beg your acceptance of the accompanying testimonial."

The Address was signed by a Committee of about thirty members on behalf of the congregation.

In illuminated characters, on vellum, the Address, which as a work of art is admirable, was executed by Mr. H. Hunter.

Dr. Hall, after reading the address, presented to the Vicar-General a very beautiful gold watch, chain, and cross, also a Doctor's ring containing a very fine carbuncle. The watch bore the following inscription, engraved by Mr. A. Bock :—"To the Very Rev. W. Hall, D.D., Vicar-General. From his loving and devoted flock. Hobart Town, May 22nd, 1866."

The Very Reverend Vicar-General read the following reply :—

"MY DEAR FRIENDS,—It is impossible for me to express adequately the deep feelings of pleasure and gratification which agitate my heart on this occasion : and yet to pass over in silence your kindness would be ungracious to you and unjust to my own feelings.

Allow me, then, to say in few words—and I say them with sincerity—I thank you, my dear flock and friends, from my inmost soul, for your kind congratulations and the warm and valuable expression of your sentiments in my regard.

If your pleasure, so kindly shown at my re-appointment to the important office of Vicar-General, after nearly twenty-two years of service, is so much increased by the circumstances surrounding such re-appointment, you may be assured that they have enhanced my joy a hundredfold.

The kind and gracious manner in which the Bishop has, thus early, regarded my past poor services to our former beloved Bishop, and to the cause of religion in this diocese—the spontaneous and unanimous approval of the Clergy—your warm and sincere congratulations—are no ordinary sources of pleasure and gratification. They will, I trust, stimulate me to renewed exertion for the advancement of our Holy Religion, and the welfare of your souls.

For your very handsome present this day accept my warmest thanks. This ring will remind me that I am wedded to the Church of Christ, and that to Her I must remain faithful unto death. This watch will constantly call to my remembrance that my years are fast running out, and may soon come to a close, and

that I should, therefore, be always prepared, for "We know not the day nor the hour." Whenever I look at this watch, my dear flock and friends will be vividly present to my mind, and a prayer shall be offered up for their temporal welfare and eternal happiness.

Believe me,
Your sincere pastor and friend,
(Signed) WILLIAM HALL, D.D.,
Vicar-General.

Hobart Town, May 22nd, 1866."

On the 4th July following

ST. MARY'S CATHEDRAL WAS SOLEMNLY OPENED

by his Lordship Dr. Murphy, and the labour of preparing for that event devolved in a great measure on Father Hall. Though by no means strong during those winter months, he persevered in working at all hours in order that everything might be arranged for the day of dedication, and he thus completely shattered his constitution. Many remarked on the opening day that the energetic Vicar-General ought to have been in bed instead of attending at the Cathedral; and soon after the ceremony he was obliged to take to that bed, from which he was not to rise again. His illness was very severe, but borne with wonderful meekness and submission to the will of God. "All that could be, was done to lessen his sufferings. Happily he was conscious during his affliction. To the frequent ejaculations offered up by his fellow priests at his bedside he responded, while on hearing the adorable name of Jesus pronounced he solemnly bowed his head, or struck his breast. During his illness he received a letter with the signature of His Holiness Pius IX., in reply to an address which the Vicar-General and the priests of the diocese had forwarded to the Pope, whose letter assured Dr. Hall that 'they who instruct others unto justice shall shine like stars for all eternity.' He was cheered on his deathbed by receiving the Apostolic benediction and blessing of His Holiness. Shortly before death (on 17th July), he asked if there were any hopes of recovery. Being told there were none, he at once replied, 'Well, thank God, I die in a good cause; the Cathedral has killed me!' Truly he died in a 'good cause.' He could not have died in a holier one than that of supervising the arrangements requisite for the recent opening of our noble Cathedral, where his mortal remains now rest! Not only, then, for his labours in the early days of the Mission in this colony, but by his subsequent arduous exertions, may we earnestly hope that to the lamented Vicar-General the words of our Divine Redeemer will apply—'Be thou faithful unto death, and I will give thee the crown of life.'"

A general lamentation was raised everywhere when the sad *news* was announced of the Vicar-General's demise. His Lord*ship felt that* he had lost his right-hand man, the priests regretted

the death of so zealous and exemplary a fellow labourer, and the laity, especially the poor, wept for the loss of so holy a pastor and so charitable a friend. The body was placed, the day after his decease, in St. Joseph's Church, and while lying in state was viewed by upwards of five thousand persons of all classes and creeds.

The Mercury of 21st July gives the following description of the last sad ceremonies :—

"The funeral obsequies of the late Very Reverend W. Hall, D.D., Vicar-General of the Roman Catholic congregation of Hobart Town, were performed yesterday, in accordance with the solemn rites of the Church. The Church of St. Joseph, where the body had been the previous day lying in state, was deeply draped with black, festooned with crosses of satin ribbon. The altars and sanctuary were likewise draped in black. At an early hour every available seat was occupied, the majority of those present being arrayed in deep mourning. At 9 a.m., the Bishop, accompanied by the Archdeacon, both in full mourning vestments, and the clergy of the diocese, entered the sanctuary and recited the office for the dead. The clergymen present were the Most Reverend Dr. Murphy, Bishop of Hobart Town ; the Most Reverend Dr. Shiel, Bishop-Elect of Adelaide ; the Venerable Archdeacon Dunne, Richmond ; the Reverend G. Hunter and the Reverend P. Hennebry, Hobart Town ; the Very Reverend Dean McGuire, Port Arthur ; the Reverend M. Keohan, Oatlands; the Reverend Edward C. Marum, Jerusalem ; the Reverends Charles P. Woods and P. O'Mara, Hobart Town ; the Reverend Joseph Sheehy, New Norfolk ; the Reverend John McKernan, Swansea ; the Rev. John Butler, Longford ; the Reverend Edward Walsh, Launceston ; and the Reverend Michael Beechinor, Hobart Town.

"The recital of the 'office' occupied rather more than an hour. On its conclusion, a solemn Requiem High Mass was celebrated by the Most Reverend Dr. Murphy, the Venerable Archdeacon Dunne being assistant priest, the Reverend G. Hunter deacon, and the Reverend P. Hennebry sub-deacon. The painful silence during the service was broken only by the sobs of some of the congregation, and the muffled tolling of the church-bell on the elevation of the Host. Immediately after the Mass a procession was formed, and marched round the *catafalque* upon which the coffin rested, the Bishop sprinkling with holy water, incensing, and pronouncing absolution.

"His Lordship then delivered a touching panegyric of his late Vicar-General.

"Immediately on the close of the address, the funeral procession was formed, the organ playing the 'Dead March in Saul.' First came the cross-bearer and the acolytes ; then a portion of the clergy, next the Bishops of Hobart Town and Adelaide, wearing purple cassocks, rochets and birrettas. The body was borne *shoulder-high*, the pall-bearers being the Reverends E. Marum

and M. Keohan, G. Hunter, C. Woods, Dean McGuire, and Archdeacon Dunne. On reaching the street the procession halted, and the Bishops entered the carriage provided for them.

"The procession then started, followed by the principal members of the congregation, mourners two-and-two, the members of the Young Men's Society (of which the late Vicar-General was President), Government officers, and carriages. The children of the Sunday Schools marched alongside the procession, immediately behind the corpse, the girls (wearing white veils) on the right, and the boys on the left. The procession must have numbered from five to six hundred mourners, among whom were very many gentlemen of distinction. The members of the Ministry were present; the hon. President of the Legislative Council, W. Nairn, Esq.; the hon. the Speaker of the House of Assembly, R. Officer, Esq.; and many members of both Houses, the members of the Corporation, the Venerable Archdeacon Davies and the Reverend Mr. Bromby, Bishop's Secretary, representing the Bishop of Tasmania; His Honor the Chief Justice, Sir Valentine Fleming; and J. A. Watkins, Esq., Registrar of the Supreme Court; the principal officers of the civil service, and many representatives of every interest in the city, The procession moved along Harrington-street, direct to the Cathedral, the route being lined by a dense crowd of spectators, who must have numbered from six to seven thousand. The terraces of the Cathedral-grounds were also lined by a compact mass of spectators, and the deepest sympathy and respect were everywhere evinced. The procession reached the Cathedral shortly before 12 o'clock, and entered by the door of the northern transept. Portions of the office for the dead were chanted by the priests as the procession advanced from the entrance-gate to the Cathedral, the altar, organ-screen, and other parts of which were draped in black. On arrival the Bishops and clergy attended by the cross-bearer and other acolytes, took up a position on the altar-steps.

"The grave was excavated near the steps leading up to the altar, the dimensions being 7ft. by 2ft. 6in., built up with brick to the depth of 4ft., on which will be a course of 6in. flagging, covered with 1ft. of concrete, and a course of 4in. flagging at the top. The girls and boys of the Sunday schools were arranged around the grave. The building was in a short time filled in every part, hundreds being unable to get in.

The burial service was intoned by the Bishop, the responses being led by the Reverend Father Sheehy. The coffin was lowered in the grave amid intense feeling, not a few of the females and young people indicating their grief by audible sobs. The coffin-plate had the following inscription:—

"Admodum Reverendus
GULIELMUS HALL, D.D.,
Vicarius Generalis.
Die 17 Julii, 1866,
Obiit Natus Annos 59."

The imposing ceremonies closed when the Bishops, clergy, and attendants retired to the sacristy. During the afternoon, in pursuance of one of the Vicar-General's last requests, a *dole* of £10 was given to the poor, the amount being distributed among about thirty families in bread, tea, sugar, and clothing."

The grave or vault containing the remains of the Very Rev. Dr. Hall is placed in the centre of the transept and at the foot of the steps leading to the chancel. A monumental brass, procured in England, was placed over the grave on December 7th, 1869. It consists of a black marble slab with a figure in brass representing the deceased, vested as a priest, with a chalice in his hands, and in the attitude of repose. Engraved on a rich border is the following inscription:—

"Here lie the Remains of the
VERY REVEREND WILLIAM HALL, D.D.,
Who was for 22 years Vicar-General of this Diocese.
Died, 17th July, 1866. Aged 59 years.
Pie Domine Jesu dona ei requiem. Amen."

In the course of reconstructing the Cathedral in 1880, this memorial brass was taken up and re-erected in one of the pillars of the transept arches, where it is seen to better advantage, and is not liable to injury.

It was very remarkable that Bishop Willson and his Vicar-General should have been called to their reward within so short a space of time (seventeen days) after one another, His Lordship dying on the 30th June, and Father Hall on 17th July, 1866. For upwards of twenty years they had laboured together in this diocese, sharing together the joys and sorrows of God's Ministry, and the Almighty would not permit that in death they should be divided. Slightly altering the words of the last address forwarded by the Catholics of this diocese to the late Bishop Willson, we may conclude with the assurance that "the names of Bishop Willson and Father Hall, and the remembrance of their ministrations, will ever live and be hallowed amongst us; and our children, and children's children, shall be taught to speak of our first Bishop and his Vicar-General with the warmest affection, and the deepest veneration."

THE END.

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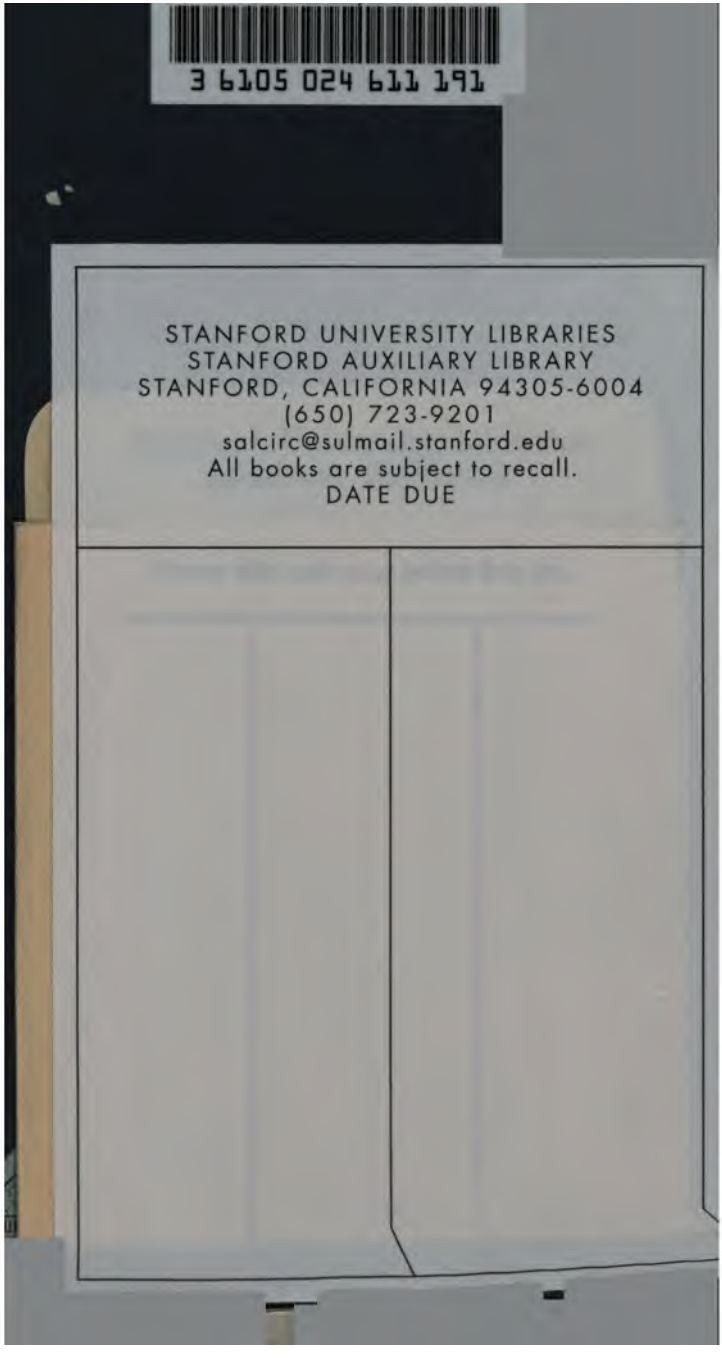
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